The Missionary Herald

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A GREAT ANNUAL MEETING

THE verdict of all those who attended the meeting of the Board at Kansas City is that it was the best meeting ever held in conjunction with the National Council. This ranks it ahead of Cleveland and Boston, even though the centenary of the Board was celebrated in the latter city. Coming in the midst of the National Council, the meeting had the advantage of the splendid body of delegates, ministers, and laymen from all parts of the country, and of many others, not official delegates, who had come up to the great feast. The newly erected First Congregational Church, a cathedral-like structure in Tudor Gothic style, was found to be admirably adapted for the purposes of a great convention. There was a local committee of exceptional ability and faithfulness, and the arrangements were of the best. Rev. Frank G. Smith, pastor of the entertaining church, proved to be a genial and thoughtful host. The church was decorated in a simple and yet exceedingly effective way by the use of the fourteen flags under which the Board is conducting its work. The three new flags of the year, Servia, Greece, and Albania, held the place of honor near the platform. Directly behind the pulpit, and filling the entire organ space, was a new map of the Eastern Hemisphere in three colors, made for the occasion and showing clearly the American Board stations. The setting for a great missionary occasion was perfect.

The Opening Session

The Board was allowed two full days in the midst of meetings which lasted from October 22 to 31. After the great debate on polity, following the report of the Commission of Nineteen, which had continued for three days, the delegates were glad to change to a purely missionary occasion. If the people who gathered for the Board's opening session on Monday morning were weary, they were also in a sympathetic mood; and seldom, if ever, have our speakers secured closer attention. The audience completely filled the main auditorium of the church at every session. Thirty-two missionaries were in attendance, but not all were able to speak on account of the limitation of time. President and Mrs. Charles C. Tracy arrived direct from Turkey on Saturday evening. On account of their age and the great work they have accomplished together in founding and building up our largest institution in Turkey, they were easily the center of the missionary group. Other veterans were Rev. J. K. Browne, of Harpoot, and Rev. Joseph K. Greene, of Constantinople, both of these latter being now well-known among our churches, where their addresses are in great demand. Miss Susan R. Howland, of Ceylon, was able to meet her brother, Rev. John Howland, and his wife, after many years of separation. Mrs. George B. Cowles, of Natal, the daughter of the late Rev. Henry M. Bridgman, had

the privilege of attending her first annual meeting. A group of missionaries from West Central Africa, Rev. and Mrs. William C. Bell, Rev. and Mrs. Merlin W. Ennis, and Mrs. Marion M. Webster, held a pleasant reunion, in which Mrs. Lydia J. Wellman, formerly of this mission, joined.

Striking Features at Kansas City

A new feature in American Board programs was the introduction of all the missionaries present at the opening session. The audience was thus made acquainted with those who were to speak in the following sessions, and also with the wives and the other missionaries in attendance. Each missionary, as his or her name was called, responded with a one-minute greeting. This feature was much appreciated by the audience.

Secretary Barton's Survey of the Missions, as in former years, proved to be of absorbing interest. Many in the audience coming from the Far West had never attended a meeting of the Board, and never had listened to a comprehensive statement of the great work being done in our twenty missions. This Survey was printed in the October number of the *Herald*, and should be read by all who wish to be intelligent on the great movements of the Kingdom.

A feature which many spoke of with great approbation was the presence of Mrs. George M. Clark, president of the Woman's Board of the Interior, who read an admirable paper on "Woman's Part in World Evangelization."

Easily the leading feature of the meeting was the Albania night. The whole session of Monday evening was given up to the consideration of "Free Albania: What Is America's Responsibility and Opportunity?" The addresses were by Rev. Charles T. Erickson, of Albania, Miss Ellen M. Stone, and Secretary Barton. Mr. Erickson made a profound impression as he described the opening for Christian work in this old and yet new nation. The ancient flag of Albania, the double eagle on a field of red, was hanging at the left of the speaker, while a newly made map of this country hung conveniently at his right. A profound and solemn stillness settled over the audience as Mr. Erickson outlined the extraordinary situation whereby a whole nation, mostly Mohammedan, is seeking Christian enlightenment and guidance. Miss Stone captured all hearts by an address of unusual brilliancy and power. Evidently she is as interesting a figure as when she first returned from her captivity. It was a thrilling moment when she closed her address by a reference to the budget which the Prudential Committee has proposed in developing our new Albanian work. She said: "I see by this budget that the Committee ask for $65,000 for Albania. This, my friends, is the sum which you paid for my ransom. You paid $65,000 to save one American woman. Will you not pay as much to save a nation?"

What Followed

A storm of applause swept through the audience as Miss Stone took her seat, and when it was proposed that a message of sympathy be sent to the provisional Albanian government, a man in the rear of the church arose and protested that they were in no mood to send mere words. He was unwilling to vote for the resolution unless practical evidence should be given of our sympathy and help. He proposed the raising on the spot of $10,000 to build a hospital in Albania. Mr. Warren, of Michigan, sprang to his feet in the gallery, where he was seated, and said he would give the last $1,000 toward such a fund, on condition that the audience should raise it all within ten minutes. At once laymen and ministers were on their feet all over the church, pledging sums, many agreeing to raise amounts varying from $100 to $500 from their churches as an extra in response to this appeal. While this was going on, a parallel meeting of even larger proportions was being held in the Westminster Church, and those who noted that most of the prominent givers were in the latter meeting were

not surprised when the movement halted at $8,000. Mr. Warren extended the time. It was then ten o'clock, and many in the audience were leaving.

A Home Missionary to the Rescue

At this juncture up sprang Rev. E. S. Shaw, a home missionary from North Dakota, who protested that it would be a disgrace for the meeting to break up without finishing the fund. When asked what he would propose, he said: "I am only a home missionary, and I have been able to give only ten dollars toward this fund, but it was the early purpose of my life to go to the foreign field, and I want to see this thing finished up tonight. Mr. President, if you will let me have charge of this meeting for ten minutes I will raise the balance of the fund." In the midst of much applause and laughter he came forward and quietly took possession of the meeting. First he asked all who were leaving to sit down, that we might have silence and order. He next asked exactly how much remained to be secured, and then by a few powerful words and a little persuasion in a few minutes secured the remaining $2,000, the last pledge for $500 being made by a Connecticut pastor. With great enthusiasm it was voted to send the following cable to the government in Albania: "Kaimal Bey, President, Avlona. The American Board of Missions in annual meeting assembled profoundly sympathizes with Albania. May God speedily send peace, prosperity, and the triumph of national righteousness. A modern hospital pledged for Albania." The following reply was received from Albania: "American Board of Missions, Boston. Thanks for dispatch. Please present the gratitude of Albanian people and government to the American Board meeting for past and future favors. Ismail Kaimal."

The Rebirth of Congregationalism

The great event at Kansas City, not only for the American Board but for the Homeland Societies and for the denomination at large, was the adoption of a new constitution for the National Council, of which the leading feature is the bringing of the missionary agencies of the church under the control of the Council. The constitution was adopted under a solemn sense of responsibility and by a practically unanimous vote, only one person registering his opinion in the negative. It is not necessary for us to speak here of the bearings of this new polity upon other interests than those of the Foreign Board, but on this point we are glad to state that the changes impress the members of the Prudential Committee and the officers of the Board as ushering in an era of strength and progress. The new arrangements are not of a revolutionary character so far as this organization is concerned. For many years the majority of our Corporate Members have been elected on the nomination of district associations and state conferences. Under the new plan the National Council will nominate its own members for membership in the Board, and representation from the lower ecclesiastical bodies will cease. No principle whatever is involved in the change. It is a question of efficiency pure and simple. The outcome should be both a larger and stronger body of men, moreover a body of men who will be able to attend the meetings of the Board with a good deal of regularity.

The new constitution calls for biennial sessions of the Council, so that every other year the Board will meet in conjunction with the Council and on the intervening years by itself. There will also be a Commission on Missions, composed of fourteen persons appointed by the Council and seven appointed by the societies. This commission is to take under its control the Apportionment Plan, thus superseding the Apportionment Commission, and is also to have advisory relation to all the societies.

The action of the National Council and of our National Societies at Kansas City has been called "The Rebirth of Congregationalism." The expression is none too strong. Without affecting in the slightest degree the

fundamental principles of Congregationalism, so far as they pertain to the autonomy of the local churches, in matters of fellowship the denomination has taken a step of great significance.

Election of Officers

The business session on the afternoon of October 27 was brief and almost perfunctory. The motion to indorse the action of the Council and to appoint a committee for the revision of our By-Laws, in compliance with the new plan, passed without debate and by a unanimous vote. The new order will go into effect with the meeting of the National Council in 1915; but in anticipation of the change it was voted that members of the Board representing ecclesiastical bodies elected at this meeting should serve two instead of five years, and that the newly elected members at large should serve six instead of five years. All the present officers of the Board were reëlected and the following changes were made in the Prudential Committee: For a term of three years, in place of Mr. Herbert A. Wilder and Rev. E. M. Noyes, who were ineligible for reëlection, the Board elected Mr. F. O. Winslow, of Norwood, Mass., and Rev. Shepherd Knapp, D.D., of Worcester, Mass. Rev. Edward C. Moore and Rev. George A. Hall were reëlected for a three years' term. Mr. Walter K. Bigelow, of Salem, Mass., takes the place of Hon. James Logan, resigned, for a term of two years. President Capen was made the Board's representative on the Commission on Missions. The Board will hold its next annual meeting with the First Church of Detroit, Mich.

The Closing Night

The sessions at Kansas City proved to be not only of continuous but of climactic interest. Those who were present on Tuesday night will never forget that great meeting. The church was packed to its utmost, with many standing along the walls, when Dr. Sidney Gulick, of Japan, began his notable address on "Recent Spiritual Movements in Japan," a portion of which appears in the Foreign Department of this number.

The address by Mr. Fred B. Smith, who has recently returned from a tour of the world in the interest of the Men and Religion Movement, brought the meeting to a high pitch of enthusiasm. Dealing with the topic, "The American Board at Close Range," he carried us through our fields in Japan, China, India, and Africa in a way to make every Congregationalist thrill with joy and pride. Never will those who listened forget the impression arising from that part of his address in which he spoke of the sacrifices, struggles, and difficulties confronting the foreign missionary. "Only those who understand the supreme difficulties of this task of world evangelization can appreciate the success already achieved." He emphasized the fact that in foreign mission work there has been no divorce between education and religion, that religion and evangelism are cradled in every mission college, so that these institutions are the mightiest factors for the winning of the people to Christ. Another lesson which the home churches may well take to heart is that in the work abroad there is a fine blending of individual evangelism and social service. "The missionary who is the greatest social expert is also a great evangelist."

Following the great addresses of Tuesday evening came the commissioning of Rev. Clarence A. Neff to the Foochow Mission, a ceremony which probably few present had ever seen performed and in which all participated with deep emotion. Then came the introduction of six newly appointed missionaries about to sail for their fields. An unplanned-for occurrence gave a dramatic effect to this part of the program. The last of the new missionaries were Dr. and Mrs. James F. Cooper, on their way to Foochow. After the Doctor had spoken his farewell, a member of the Men's Association of the First Church of Montclair, N. J., stepped forward and presented him with a large American flag, the

gift of the men of the church which he is to represent in China. The audience rose and cheered, and when some one wrapped the flag about the young couple and some one else struck up "America," a thrill of missionary and patriotic fervor swept through the audience and many were in tears. Vice-President Eaton, presiding in the absence of Dr. Capen, closed the great meetings with words of gratitude and consecration.

A Unique Missionary Organization

AMONG all the missionary organizations in this country the Lake Mohonk annual conference stands by itself. It raises no money. It sends out no missionaries. Yet it is second to few in importance. It calls itself the "Conference of the Friends of the Indian and Other Dependent Peoples." Its members are chiefly men and women of large influence in their own country, persons employed by the United States government to administer affairs among the American Indians, Filipinos, Porto Ricans, Hawaiians, and Alaskans, educational leaders and missionaries of various societies in these fields. All these members are selected by Mr. and Mrs. Daniel Smiley, and invited as their guests at the Lake Mohonk mountain house for the greater part of a week each year. No missionary society affects directly so many people, employs so many workers, and administers so much money as does the United States government in genuine missionary service. The Lake Mohonk Conference as a voluntary auxiliary to this work has deliberated on conditions affecting the moral welfare of these dependent peoples and sought to have its conclusions enacted into legislation, and to a large extent it has been successful.

This year it embodied its conclusions in recommendations looking to vigorous campaigns for the education of these peoples, for the abolition of diseases, for the suppression of liquor selling, for effective guardianship looking to self-support and ultimate independence in government, and for the advancement of civilization and moral life. It is of great interest to note how persons of divergent views and strong convictions, coming together for quiet deliberation and friendly intercourse without spectators, are able to arrive at harmonious practical conclusions which commend themselves to legislators, Christian workers, and the parties whose welfare is sought.

The proceedings of the conference, soon to be printed, will be sent on application, with stamps for postage, to H. C. Phillips, secretary, Lake Mohonk, N. Y.

The Woman's Board in Annual Meeting

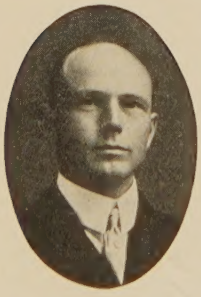
THIS year the annual gathering of the Woman's Board of Missions was held at First Church, Springfield, Mass., November 12, 13, and 14. The general theme running through the various sessions was, "Our Task, and Resources for Its Accomplishment." The Board has had under its care during the past year 123 missionaries and their assistants, thirty-three girls' boarding schools, some 300 day schools, three hospitals, four dispensaries, and 225 Bible-women. Receipts for the year aggregated $188,038. A great event for the Junior Societies connected with the Board was the sending of Miss Carolyn T. Sewall, Mt. Holyoke, 1910, as a children's missionary. She went to Tientsin, to the Stanley Memorial Girls' School, and her equipment and salary are to be met by contributions from the children of America. Four other new missionaries representing the Woman's Board have been appointed during the year, the last to go, Miss Gladys Stephenson, received her commission during this meeting, at the hands of Secretary E. L. Smith of the American Board, and sailed on November 15 for Smyrna, where she is to teach in the American Collegiate Institute.

JUST as the news columns of this number were closing, the following cable message was received at the office of the Board. It is dated Bombay, November 11, and reads: "Centenary celebration. Great enthusiasm. 13,600 rupees offering. Convey Indian Christians' deep gratitude to Board and American churches. Determination renewed for Christianizing India." The amount of the offering in dollars would be about $4,500, a very large sum to be gathered in such a short time from people whose incomes are small.

Cable from Bombay

IT was stated at the annual meeting of the Board that Pomona College, California, this year is putting five of her graduates into the foreign field. Of these, two are going out as Young Women's Christian Association secretaries and three as missionaries of the American Board. Herbert Barton King is a graduate both of the preparatory department and college of Pomona, having received his A.B. in 1902. He was an athlete in college and is a man of fine physique. For over seven years he has been engaged in the business of building and contracting. In church work he has been a member of the choir and superintendent of the Sunday school at Saratoga, Cal. The Saratoga church, by the way, has given three missionaries to Turkey and four to other lands. Mr. King goes out to Samokov, Bulgaria, as a business agent and instructor for a term of seven years.

Recruits for Bulgaria



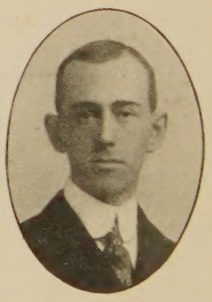
MR. KING

MRS. KING

Mrs. Mary Merrill King was born in Minnesota and graduated from Carleton Academy in 1897. She also took part of her college course at Carleton, but graduated from Pomona in 1902. After post-graduate work in the University of California, in which she took high grade, she engaged in teaching for two years. She has been active in Young Women's Christian Association work and in the Woman's Foreign Missionary and Christian Endeavor Society of the Saratoga church.

DR. WILLIAM H. GULICK has set a high standard for the next representative of the American Board in Spain. For some years Dr. Gulick has spoken of retiring from active work, but has been dissuaded, a quiet search going on meanwhile for the right man to follow him. The appointment has just been announced of Rev. Wayne H. Bowers, of St. Louis, Mo., a man about thirty-five years of age. He comes from the Board of Foreign Missions of the Reformed Church in America. Owing to financial depression the Reformed Church was unable to send Mr. Bowers at this time, and generously gave him up to our own Board—another notable example of the growing comity between missionary societies. Mr. Bowers is of German descent, has an A.B. from Harvard, has studied law, and has practised for three years. He then studied theology and has had some years of pastoral experience.

Appointed to Spain



MR. BOWERS

Mrs. Bowers has been active in Christian Endeavor and other lines of Christian work, and will enter eagerly into the new opportunities in Spain. Their residence will be in Barcelona.

EGYPTIAN TRAVELERS

A group of Egyptians, including men, women, and children, who were fellow-passengers with the deputation on the *Prinz Heinrich* from Naples to Alexandria. The ship is entering Alexandria Harbor

THE REMAKING OF EGYPT

BY WILLIAM E. STRONG

Editor of The Missionary Herald

OF course Cairo is not Egypt, any more than Paris is France; but in the one case even more than in the other all the forces of the land appear at the capital. The people from every part drift thither; old and new meet on its streets, mingle in its cafés and bazaars, act and react upon one another vividly. Before the terrace of your hotel passes unceasingly a curious medley of ancient and modern Egypt. A bearded and turbaned patriarch rides by on a donkey, his swarthy legs dangling nearly to the ground beneath the caught-up robe; and following comes a dapper Egyptian youth in khaki suit astride a whizzing motor cycle. There's past and present for you—from "donk" to "honk"—the march of the generations!

Every shade of color, from the olive skin of the Egyptian to the densest black of some waif from Central Africa, every variety of form and hue in costume; bright colors on the men and the women in black, trailing gowns and veils, often, in the case of the poorer people, with bare feet and with baby perched on the shoulder—it is a stirring sight to watch the passing show. The smart turnouts of the European and Egyptian officials mingle with the donkey carts, the camels, and the bicycles (!) bearing their dark-skinned riders. Even a drove of turkeys is steered along the sidewalk, where the snake charmer and the water carrier jostle men and women of every race and land. A funeral or a wedding procession passes, each with its characteristic cries and colors; a company of Egyptian or English soldiers now and then marches by; a band of runners half naked and intent flies past. Venders of food and drink, of beads and fly brushes and "post-cairds," call their wares, each with his peculiar cry. Noise and movement are incessant, and all reveal some element in the mixed Egypt of today.

The hand of England is upon the land. "Egypt," one said mockingly; "it is not Egypt, but really England's country." The native officials execute

the will of Great Britain. Each minister in the government has his English "adviser" to jog his elbow; Lord Kitchener jogs the Khedive's elbow. They say that Kitchener came to Egypt in the nick of time; that before his appointment things were in bad way; rule had been relaxed; there was much disorder and uncertainty. Immediately upon his being named for the post of British agent, even before he arrived, a new spirit appeared. Confidence was restored; every one breathed freer. The expectation has been abundantly fulfilled. The years since have been an uninterrupted story of improvement and advance. The list of reforms he has achieved is long and impressive.

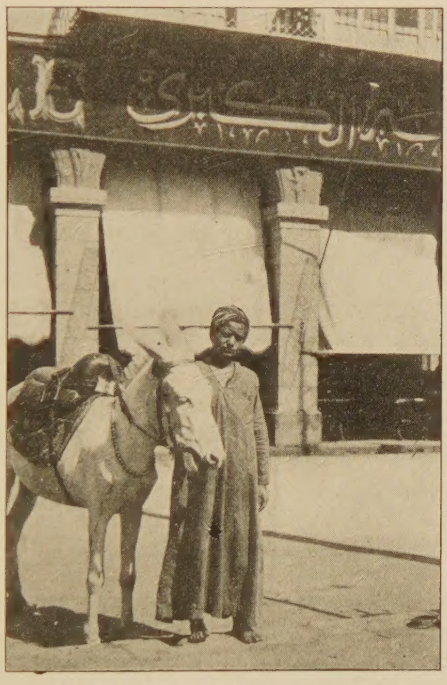
The prosperity of Egypt is apparent to the most casual observer. The train from Alexandria to Cairo passes an almost unbroken chain of rich farms; cotton, corn, barley, and garden truck —mile after mile of these fields, each with its irrigating ditch connected with the chain of canals, for which the British are to be thanked. Egypt indeed knew of the value of irrigation before the British came, and utilized it somewhat; but the great development—the systematic outlay of this gift of Father Nile—is the work of British engineers. And it is making the land rich. Taken with English oversight of finances and a reasonable taxation, with graft and extortion eliminated, it is enabling many to become wealthy and the multitude to live off the harvest of the soil.

The gains of modern Egypt are many: better roads, better sanitation —Cairo, with her 650,000 people, the most of whom are ignorant, poor, and prejudiced, yet seems a cleaner city than Naples—better government, better schools. Despite the influence of El-Azhar University—that relic of mediævalism, where nine thousand and more students from all Egypt are today studying out loud the Koran, memorizing, memorizing, forever learning and repeating the words of the sacred book, indifferent to modern science, save that one course in the simplest theorems of geometry is offered to the most advanced students and is taught by the "most learned" of the faculty, in two lessons a week—despite the prestige and reactionary power of this largest university of the world, modern schools of lower and higher grade are gaining place in Egypt. As but ten per cent of the men of the land are

FRONT OF GIRLS' COLLEGE, AMERICAN MISSION, CAIRO

Building, which cost $100,000, was erected from funds mainly contributed in America. This snapshot shows but a small portion of the building

literate, and only a fraction of one per cent of the women, there is a vast field yet to be cultivated; but, stimulated by her English advisers, the government is attempting the task. The heaviest problem seems to be the moral one. Without the religious sanctions to inspire and restrain, immorality is said to be very prevalent in the schools. For this reason in Egypt, as in other lands, many parents prefer to send their children to the mission schools.



A CAIRO DONKEY AND DONKEY BOY

To those whose eyes are alert for the missionary enterprise, three institutions stand out conspicuously in Cairo. First, the American Mission (United Presbyterian), whose headquarters are in the center of the city, just round the corner from Shepheard's Hotel. Here is a veritable beehive of activity: a church, with services in one language and another all day Sunday; week-night meetings for different races and classes—we dropped in one evening on a Christian Endeavor meeting of Egyptian students who use the English language, where twenty-five or more fine-looking and earnest young fellows were gathered. Besides the church are two schools, one for boys, the other for girls, each with about three hundred students, in the case of the girls fifty of them being boarding scholars. Many of them are from Mohammedan homes and almost all pay their tuition fees. A college for girls, housed in a noble building finely located just outside the city limits, is crowded with students, two-fifths of whom are daughters of Egyptian *pashas* and *beys*. The influence of these schools is felt in the homes, the business houses, the government offices, and the schools of the country. The associated men's college at Assiut, up the Nile, furnishes preachers and teachers for the various stations of the mission all over the Nile delta. The American Mission is well and favorably known in Cairo.

The hospital of the (English) Church Missionary Society at Old Cairo is another glad sight to the well-wisher of Egypt. Here are not only the customary buildings and apparatus of a well-equipped hospital for in-patients and dispensary visitors, but a special undertaking for the relief of the Egyptian form of the hookworm disease. In large sheds, open to the air and scrupulously clean, we saw three hundred and fifty men (we did not see the women, of whom there are a less number) in the midst of their three weeks' treatment, which results in the eradication of the parasite and enables them to return home free of their trouble. If they follow the warning to wear shoes thereafter, the trouble will not return, and they may count themselves restored from their anæmia. Each patient pays eighty piasters (four dollars) for his treatment, covering the cost of his food, which consists of beans in the morning, meat at noon, and a sweetmeat at night. It is impressive to learn that this hospital in

Egypt is absolutely self-sustaining, even to the salaries of its foreign doctors. Its influence, both by indirect example and by its gospel teaching, goes far over the land.

The third missionary factor of note in Cairo is the Nile Mission Press. Here at the intellectual capital of Islam, as Cairo is called, it is fitting that there should be installed the chief organization to publish and spread abroad the literature that refutes Mohammedanism. This press had an output last year of eighty thousand portions, in many tongues and for many races. Not only in Arabic and for North Africa, but in Urdu for India, in Turkish, in Chinese, in Swahili, in Pashtu, are its "Khutbas" printed, and its order book shows shipments all over the Moslem world. At present housed in cramped and inadequate quarters, the Press has just secured new premises in the heart of Cairo at a cost of forty-five thousand dollars, where it hopes still to enlarge its field of work. A union enterprise, all the missionary agencies of Cairo are represented on its board of direction, and it maintains a joint colportage of nearly a score busy in Egypt alone.

While it would be too much to say that Mohammedanism is declining in modern Egypt, it is manifest that her conservatism and prejudice are giving way, that Christianity is becoming known and respected even in Cairo, citadel of Islam; there is an interesting awakening and reform spirit now stirring in the ancient Christian church of Egypt—the Coptic; converts are coming, few as yet in number, but significant and influential beyond their number, from Islam to Christianity; Christian preaching is becoming bolder, Christian life firmer. Christianity, modern, vital, evangelical, is established in this land; it is recognized in Cairo and under the shadow of El-Azhar.

CHINA AND WESTERN CIVILIZATION

An Indictment of Modern Commercialism

By ALFRED E. STEARNS, LITT.D.

The writer of this article, Principal Stearns, of Phillips-Andover, that famous preparatory school, spent some time earlier in the year in going up and down China. Phillips-Andover has had many students from China and Japan. Dr. Stearns has known many students in other institutions who have come from the Orient and gone back again carrying with them Western ideals. In his journeys, Dr. Stearns has met again many of these men and has had opportunities to learn their real ambitions and their sorest discouragements, such as few travelers have possessed. This article contains a warning which we wish could be heard and heeded by every one who has dealings with the Farther East.

IT is easy for a traveler in foreign lands whose time and opportunities are limited to jump to hasty conclusions which will not always prove sound. But even to a traveler some situations stand out so prominently and some facts are so self-evidently clear as to leave no doubt as to their significance. During two months of the past year, it was my privilege to travel under somewhat unique conditions through this celestial land. A week was passed at the American Board compound at Peking, a day and a night at Tungchow, while briefer visits were made to the Peking University, the Nanking University, St. John's College in Shanghai, and the Canton Christian College. These visits and other glimpses afforded me of the work of Christian missions in China left upon me a deep impression of the extent and significance of the influence which is being exerted to bring to this Oriental people the gospel message.

Had my observations been limited to the missions alone, my optimism would have differed little from that of the Christians of our Western lands who see the bright lining of the cloud and remain oblivious to the mists in

the background. But my contact with thoughtful Chinese outside the missions and my personal observations in the great cities revealed to me another vivid and disheartening side of the picture.

"The greatest obstacle to our progress is the foreigner," said an intelligent Western-educated official of Kwantung province to me. Again and again this opinion was confirmed by Chinese officials, educators, and business men. And the more I saw for myself of the attitude, influence, and standards of foreigners in China, the more clearly was the justice of this assertion borne home.

Young China today, enthusiastic, patriotic, and inspired by the highest ideals, is earnestly trying to bring to its nation the advantages of Western civilization. But it finds its efforts largely nullified, its ambitions thwarted, and its work undermined or worse by the representatives of those very nations to whom it has naturally looked for help and guidance. This is no theory, but a fact, borne out by the testimony of intelligent Chinamen and by evidence easily accessible to every student willing to inform himself on China's political relationships and the character and standards of the large mass of foreigners who frequent the treaty ports. Intrigue, deceit, and selfishness characterize the relations of many of these representatives of so-called civilized nations with this cultured and peaceable people on whom they have forced themselves.

The story of China's struggle against the cunning and relentless diplomacy of foreign nations is long and complicated. But it may be read in the record of recent events in Mongolia, which Russia has practically appropriated for herself; in Manchuria, where Japan, backed by the influence of the Bear, is now almost supreme; in Tibet, where Great Britain has strongly entrenched herself; in the occupancy of Kiachau by Germany, under a flimsy pretext; and in numerous concessions involving land, mining rights, railroad rights, business privileges, and other things, wrung by force or the threat of force from a patient, helpless people.

"I always wear European dress in Hong Kong and in the treaty ports," testifies a retired official who had received an American education as a member of Dr. Yung Wing's famous Educational Mission; "only in that way can I be sure of receiving even half-decent treatment on the streets and in public places." Everywhere one is brought face to face with this attitude of superiority, this contempt for a sensitive people, on the part of these representatives of Christian lands.

And what can a cultured Chinese gentleman or an uneducated but hard-working coolie see in the standards and life of these foreigners to justify this haughty attitude? In Hong Kong and in the treaty ports where foreigners are in control, he is brought into daily contact with a standard of morals that would hardly be tolerated in our Western lands. The Ten Commandments, as Kipling well testifies, have been left behind. He sees vice in its most alluring forms openly flaunting itself in the pathway, not only of those who dwell in these cities, but of hundreds of soldiers and sailors who annually pass through these ports. He sees whisky and rum driving his own almost harmless sake out of the market. He sees cheap cigarettes practically forced upon his people. And he sees Great Britain herself, the avowed champion of Christian civilization, powerless in the hands of a group of opium merchants, backed by great banking interests, unable or unwilling to carry out the mandate of its own House of Commons to bring to an end the morally indefensible opium trade.

Can we wonder that thoughtful Chinamen still regard Christianity with suspicion? Is this the effect of Christianity on the people who embrace it? they ask in all sincerity of heart. And so even in spite of the splendid achievements of our Christian missionaries, especially in medical and educational lines, the great

mass of China's thinking men await some clearer evidence of the inherent value of Christianity and its ability to make life nobler and grander than the life they have known.

Against such odds our heroic missionaries are fighting today. All honor to them for what they have done. All honor to them for the Christlike spirit that animates their lives. But something must surely be done to awaken within the hearts of others who represent us in foreign lands, and especially in government circles, a sense of the responsibilities that are theirs as representatives of a Christian civilization.

Western civilization has forced itself upon the East. Unless the results of this contact are to prove disastrous to those who against their own will have been forced to accept it, we must see that past mistakes are corrected and further errors guarded against. The real danger that threatens the spread of the gospel of Christ is not in the attitude of the Chinese themselves, but rather in the attitude and character of those foreign nations who boast of their Christian civilization. Here is where the fight is hardest, and here we must focus our strongest effort.

DR. ATWOOD, OF SHANSI

DR. IRENEUS J. ATWOOD, whose death occurred in Tacoma, Wash., on October 1, has a record for heroism in the performance

IRENEUS J. ATWOOD, M.D.
In Mandarin costume

of duty that puts him high in the list of those who counted not their lives dear unto themselves if they could serve others.

Dr. Atwood, who was one of the original China Band of Oberlin, was born in Wisconsin, December 4, 1850. He was a member of the second party sent from Oberlin to China, and reached Shansi in the autumn of 1882. In all the difficult pioneering in the province he bore a prominent part, and his pleasant manner and friendliness to all did much to smooth the way for early mission work. On his first furlough he completed his medical studies, and when, as a fully qualified physician, he rejoined the mission, he was sent to the Fenchow station. There he began and carried on a medical work which gave him a reputation as wide as the province. He frequently wore the Chinese dress, and was able to meet and talk familiarly with persons in all ranks of life. Increasing deafness, however, made his work harder and harder, and at length he returned to the United States, hardly expecting to return to Shansi.

A few months later, in the summer of 1900, the storm of massacre under the Boxer guidance broke loose in China. Of Dr. Atwood's colleagues in the mission, both at Fenchow and Taiku, none were left alive, not even the children. The members of his own station, under the direction of the

governor, were taken out on the road some five miles from the city and there were massacred, and their bodies buried in a shallow trench beside the road. At Taiku the missionaries were gathered in a yard near their home, and there, by order of the governor, they were set upon by troops and cut down. All of the missionaries, of all communions and of all nations, in Shansi who were not able to escape, including women and children, were put to death. Some 159 were thus murdered.

The province of Shansi never was subdued. The foreign troops did not enter the province, but came near the border and were able to secure some promises from the officials. The governor under whose influence these

THE FENCHOW MONUMENT TO THE MURDERED MISSIONARIES

The tablets tell the story of their death and subsequent events in both Chinese and English. Dr. Atwood, who secured the erection of the monument, is the second figure from the right. The second figure from the left is the local magistrate

massacres took place was executed, by order of the foreign Powers.

After the storm had passed and the question was raised in the American Board with reference to the reopening of its Shansi Mission, Dr. Atwood immediately volunteered his services, to return without Mrs. Atwood and undertake the task. Thus he went back to his old field, which was drenched with martyrs' blood, where the people were still inflamed by the events of the preceding year and not at all ready to recognize their obligation to foreigners. He began his negotiations alone with the viceroy of the province and later with the governor of the district, and through most persistent and masterly diplomacy he secured concession after concession, until he was permitted to exhume the bodies of his martyred companions and associates and to give them decent burial. He then secured from the governor the erection of proper monuments narrating the events that had taken place, both in Chinese and in English. These monuments were in the eyes of the Chinese a confession of wrong. Then followed the property adjustment. This negotiation was carried on until finally concessions were made upon which the new mission stations could be established.

During all this time Dr. Atwood was alone, with no companion whom he could consult, and was in constant peril. Repeated attempts were made upon his life. Finally the governor gave him an official umbrella to be carried before him, but even then he was compelled to ride in a closed sedan chair in order to prevent assassination. The feeling of the Chinese was intense against all foreigners, and they looked upon Dr. Atwood as an intruder and as one who had escaped their former outbreak of wrath.

Few men have been called upon to pass through a more trying ordeal, with his sympathies, his feelings, and his whole nature taxed to the extreme, and few have gone through an ordeal of that character and come out more triumphantly. Both stations were reestablished. Reënforcements were sent out, and Dr. Atwood lived to see the work on the field again progressing and in high favor with the Chinese. He himself, even, received from the Chinese emperor a button of the third rank, "in recognition of his services in settling the missionary claims." The strain, however, was too great for mortal man to bear. Gradually his robust strength gave way. He was compelled to come home, to spend his last days in a sanitarium.

THUS FAR IN THE MADURA MISSION

By GEORGE H. GUTTERSON

THE Madura Mission of the American Board celebrated in February, 1909, the completion of seventy-five years of life. Rev. John Scudder Chandler, a member of the mission, has told the interesting story of its growth and progress in a book[1] just received. He writes out of the rich experience of forty years, and the seriousness of the story is relieved by the novel and at times humorous style of the author. His material is drawn from the archives of the mission, personal letters, records of meetings, and other similar sources.

Madura is a city of ancient renown. It was known to the historians of two thousand years ago. It is in the heart of the country of the Tamils, the most important, perhaps, of the Dravidian races. Madura has always been an educational and a religious center.

[1] Seventy-five Years in the Madura Mission. By John S. Chandler. Published by the Madura Mission, Madura, India.

Here are found mighty temples with their great revenues and throngs of devout worshipers.

The Madura Mission was founded in 1834 by a small but brave band of pioneers from the Jaffna Mission in Ceylon. The early days were times of hardship, of tedious and perilous voyages from the homeland; of perils from wild beasts, perils from cholera, and sometimes perils from the native peoples.

Until the mountain fastnesses were explored and a sanitarium established there, there was no refuge from the fierce and almost killing heat of midsummer. In the early days adequate medical help was hard to get. Many of these obstacles and perils have been overcome, and this splendid mission is now in full tide of a well-earned prosperity and power.

The missionaries here appear to have been always broad-minded men and women, the former noted no less for their statesmanship than for their heroism. They were preachers, but also excellent business men. They have been farsighted on the physical and material side of their great work; they have settled on strategic locations, even under the shadow of temple towers they have built their homes, their schoolhouses, their hospitals.

This mission has led in medical work, in skillful surgery, and has not lacked those who hesitated at no hardship if they could only relieve suffering and restore health. Well-equipped hospitals, dispensaries, trained medical assistance from the natives, all have followed in due course.

To read this story is to be thrilled by the triumphant progress in all departments of this great missionary enterprise. Preaching places under palm trees to a few people have grown into great congregations gathered into worthy buildings and presided over by well-equipped native pastors. In 1839 no Christian community is noted and only a score of church members. Now there are 545 villages with Christians in them, and a church community and membership of 30,000. In the 250 schools are more than 11,000 pupils.

One need not multiply statistics to get the vision of what these men and women have accomplished in seventy-five years. They have not stopped with the education of the boys, but early began to see that girls must have an education if the home of the future in India was to be put on the right foundation. They have trained women for Bible work, for hospital work; they have raised up a fine body of native helpers; colleges and seminaries have been equipped, government aid sought and received; native pastors have been made true work-fellows in evangelization. Within the mission itself right of suffrage has been given to the women who come from America.

This book makes one thank God for the Madura Mission—for its trials and privations, its triumph over every sort of obstacle and hardship, and for the splendid and loving spirit of brotherhood which has always characterized it.

THE WALKER HOME'S NEW BUILDING

NEARLY forty-five years ago Mrs. Eliza Walker, a widowed missionary, came to live in Auburndale, near her parents, while she educated her four children. Very soon she heard of another missionary anxiously seeking a home where her two children might be cared for. Mrs. Walker's sympathy for this other mother led her to take the children into her own house. So the Home began.

In 1879 she repaired and enlarged the house of her father and transferred to it her adopted family. At about that time also it became possible for missionaries on furlough to make this house their headquarters.

A little over a year ago a disastrous fire occurred in the main building of the Home, which necessitated a new structure. The Trustees and Board of Managers felt that the new building should be substantial as well as beautiful, convenient, and roomy, and all these requirements seem to have been successfully secured by the building committee, Messrs. H. A. Wilder, H. H. Proctor, and J. H. Kendall, and the architects chosen, Messrs. Coolidge and Carlson.

The house is of brick and slate, with many wide windows opening on pleasant grounds. From the well-proportioned hall, one soon turns to the homelike living room, over whose fireplace hangs a lifelike portrait of Mrs. Walker. Here Dr. J. L. Barton, president of the Board of Trustees, with Mrs. Barton, president of the Board of Managers, stood to receive the guests on the afternoon of the dedication. After the reception, at which some 165 persons were present, Miss Caroline Borden, of Boston, gave reminiscences of earlier days.

Since its founding the house has received about 500 missionaries and their children for periods ranging from a few months to several years. The Board of Managers represents many ladies well known for their interest in missionary matters. Mrs. J. L. Barton is president; Mrs. George A. Hall, vice-president; Mrs. Henry Bailey, treasurer; and Mrs. Brewer Eddy, secretary. Other members are Mrs. F. H. Williams, Mrs. Frank Stearns, Miss Esther Wilder, Mrs. W. E. Strong, Miss Phœbe Edwards, and Mrs. F. F. Davidson. The present superintendent is Mrs. Guenefred Bates.

The total cost of the building was about $50,000. Many of the rooms have been furnished by gifts, $75 equipping a single room and $125 a double room. About forty persons can be comfortably entertained.

THE NEW WALKER HOME FOR MISSIONARY CHILDREN

HOME DEPARTMENT

PASTORS AND CHURCH TREASURERS, TAKE NOTICE!

The Apportionment Commission of the National Council has arranged with the seven benevolent societies that contributions received at the offices of the societies up to and including January 10, 1914, will be credited to 1913, if so designated. The time named will not be extended.

THE FINANCIAL STATEMENT FOR OCTOBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1912	$11,461.97	$1,348.34	$801.89	$12,727.94	$2,500.00	$2,611.75	$31,451.89
1913	14,377.87	1,847.74	693.72	878.70	1,500.00	2,673.35	21,971.38
Gain	$2,915.90	$499.40				$61.60	
Loss			$108.17	$11,849.24	$1,000.00		$9,480.51

FOR TWO MONTHS TO OCTOBER 31

1912	$20,113.86	$2,406.84	$1,318.00	$100,192.67	$2,500.00	$4,178.00	$130,709.37
1913	23,127.70	3,793.34	1,020.14	90,910.59	1,500.00	4,235.60	124,587.37
Gain	$3,013.84	$1,386.50				$57.60	
Loss			$297.86	$9,282.08	$1,000.00		$6,122.00

ENCOURAGING ON THE WHOLE

THE Treasurer's statement for October shows a net loss of $9,480, owing to shrinkage in the legacy and matured conditional gift columns. Losses here will right themselves before the end of the year. We regret a loss of $108 from the Young People's Department, as we had hoped to see the loss of last month turned into a gain. Sunday schools respond quickly to intelligent effort to interest them in missions. They get great benefit from such interest and from participation in the world-wide missionary enterprise. Any loss is unfortunate if it indicates less attention of leaders of the Sunday schools and of Endeavor Societies toward those things which deepen the spiritual life of our young people.

But leaving these items, great cheer must come from an increase in gifts from churches and individuals of $3,419. A gain here is most welcome. It indicates deepening interest on the part of the active members of our churches in the great foreign work of the denomination. If this continues through the year, we shall speedily get rid of our handicap and have a substantial gain to record at the year's end. So we sing our *Laus Deo* this month for an increase in gifts from the living in October. November is bound to show a better record when

the Kansas City enthusiasm has come into thorough circulation in the churches.

A NEW ERA IN MISSIONS

For many reasons, the Kansas City Council marked an epoch in the life of our denomination. The feeling was expressed by many that a new day has dawned for Congregationalism, and that the effect will be felt chiefly in the work of our missionary enterprises. It is cause for rejoicing if this is true.

The signs of such a new era are not far to seek. They include the very high value placed upon our common missionary task, and the great care exercised by the Commission of Nineteen and by the Council to arrive at such an arrangement as would in no way injure but surely promote the efficiency of our missionary work. The Commission requested the Council to consider this phase of their report first, as being the matter of chief significance. In the Confession of Faith note the strong declaration that the "mission of the church of Christ is to proclaim the gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood." The wonderful unanimity of the Council in its final action upon matters which might easily have brought division was a surprise. As men looked into each other's faces when that vote was taken, the impression was universal that the assembly was acting under the direct influence of the Holy Spirit. The prayer of Dr. Lyman was an inspiration. None who stood there participating in that vote expect things to go on just as before in our missionary work. They look for a great forward movement. This impression is reflected in press reports and in every echo from Kansas City. A new day is certainly at hand.

The consummation of this new day imposes some hard work upon the churches. Conditions of progress are always asserting themselves, demanding to be fulfilled, and reminding men that affairs cannot be left to drift to the success which all anticipate. Drifting is seldom in that direction. Hard work is involved on the part of every Congregationalist at home and abroad, that we may realize the new era which seems to be at hand. We have improved our ecclesiastical machinery and now we must all do the better work which the improved machinery makes possible. Every pastor must determine that his church shall be educated, interested, and organized to do its full part. Every member of every church must feel a new responsibility to put his church upon the honor roll. It will be a new era indeed if the churches take upon themselves the responsibility of financing their missionary work, paying into our treasuries the sums required and bidding administrative officers go on their way rejoicing, without constant worry and burden of this financial task. It will be a new era indeed if every church lays new emphasis upon the glory of missionary service at home and abroad, and maintains toward our Christian workers such an attitude as will inspire all young people to desire that service. One of the growing needs of all our Boards is for more well-equipped workers. We need the very best young people the churches can produce. There will be no new era unless there is a change in the attitude of these young people toward the cause of missionary service. The Congregational people must pray and must work to bring this change to pass.

But granted that these signs are rightly interpreted, that these conditions are loyally fulfilled, what a splendid prospect stretches out before us! This historic denomination, which was the pioneer in America in foreign missionary activity, shall step forth now into a higher grade of efficient service, proving her real devotion and sacrifice for the Kingdom of God. God speed the day when the remotest

nations of the earth shall feel the uplift of this new era in our missionary interest.

CO-OPERATING COMMITTEE OF THE MIDDLE DISTRICT TO THE CHURCHES

The following letter was sent out to the churches of the Middle District at the opening of the fall campaign. Its suggestions may be of sufficient value to the churches in other districts to warrant its reproduction here:—

"The Committee wish to urge upon the churches four things:

"1. *Study Missions.* 'What Next in Turkey?' by Secretary Eddy, will make us familiar with the detail and the personnel of our work in Turkey. The Missionary Education Movement, 156 Fifth Avenue, New York, is creating a splendid literature of modern missions. We hope you are getting the benefit of this literature. Other denominations are studying with great zeal. We shall be among the less enlightened on modern missions unless we also study.

"2. *Use the Illustrated Lectures.* They are growing better each year. Dr. Patton has written three splendid new lectures on the three great non-Christian religions, illustrated by rare and beautiful colored slides. They interest while they instruct. They are well adapted for Sunday evening or midweek services. We suggest that every church secure a lantern and use these lectures monthly.

"3. *Every-Member Canvass.* This is the new, good way for our churches to finance their work at home and abroad. We urge it upon every church this year.

"4. *Prayer.* Above all other things, the need of our missionary work is for prayer. Our missionaries are men and women of heroic self-effacement. They endure bravely hard conditions and ask no pity. The things at which they chafe are their restraints and limitations. Great doors swing open before them which they cannot enter. Why will not the church at home enable them to enter these doors? God can open hearts. God can inspire volunteers. God can create new generosity. Let us pray that he will. In public worship, remember the army at the front. In midweek service, remember the army at the front. When the Sunday school is bowed in prayer, remember the army at the front. When the Endeavorers join in their service of prayer, remember the army at the front. When the family gather at their altar, remember the army at the front. Do this throughout the district this year. Then—a thrill of new power, a baptism of new devotion, a new chapter of modern missions."

OPEN DOORS OF SERVICE

There are many earnest workers scattered throughout this country as school-teachers, ministers, doctors, who have had a few years of experience in their chosen callings and who are the *best missionary material to be found in the world.* Most people think that the Student Volunteer Movement, by arousing the students of our institutions, has been able to more than meet the demand for workers. This is entirely false. The Board never receives enough direct applications from volunteers who have completed their preparation to anywhere near meet the demand for new workers.

We must lay the burden of responsibility for finding the new workers upon the hearts of interested leaders and pastors throughout this country. You may be able to serve the interest of missions more directly in this way than in any other. Do you know a young woman who is teaching in the kindergarten, grade schools, or high schools, not over thirty years of age, with a few years of experience, with a strong Christian character and a forceful personality, with wise judgment, free from oddities, who might consider the call to enter one of our schools for girls, there to mold the future school-teachers of an entire district after the model of Christian womanhood?

Do you know of any young man in the ministry who has acceptably served in the pastorate for a few years, with a good mind and strong character, a healthy body, of pleasing personality, and the ability to warrant his becoming a bishop? We can give him a district under the American Board where he will have the oversight of fifty native workers, twoscore congregations, and the chance to build the foundations of the Church of Christ.

We earnestly call attention to the following list of needs. At first, and in general, let it be said that we are asking for eighty-one workers for the American Board in addition to about forty women missionaries for the three Woman's Boards. Thirty-one ordained men are first of all desired. These must be pastors of good intellectual training and of strong abilities in executive lines. These men are needed in every one of our twenty missions. The post at Canton, in South China, has not yet been filled, although we have sought for five years for an ordained man and have placed this need at the head of our list. We want one more ordained man to sail with his co-worker to open up the northern half of the Island of Mindanao, in the Philippines. Attractive posts in each of the China missions are calling. The need is tremendous in the Marathi Mission and in Western Turkey.

The Board is looking for ten educators, some to have the oversight in groups of schools, others to be at the head of institutions where we are training teachers and Christian workers, others as tutors for three-year terms of service. To qualify as "Educational Expert" the Board expects an experience in teaching as well as a second degree, but for the short-term appointments the B.A. degree is sufficient. Who will take charge of a high school of 300 boys in Bombay, a splendid chance for aggressive and wise leadership? Who will be the principal of an educational institute just being built up in West Africa, where we must train the Christian workers for a whole coast? Who will go to take Henry Holbrook's place at the head of the Teachers' College in Sivas? Who will join Dr. Christie for a three-year term in St. Paul's Institute at Tarsus? Who will be the head of the normal department at Pasumalai, to train Christian teachers for all South India?

The Board is looking for four physicians and for four nurses this year. Three of the former are for Turkey—for Marsovan, Talas, and Aintab, to be associated with physicians now in charge of well-established hospital work. One of the vacancies for a nurse has been calling for a worker for three years without success. Who will answer? In addition we are looking for four business agents. The one in West Africa must also be a printer, to have charge of the mission press. The one in China would be doubly valuable if he had a thorough knowledge of architecture and building. The one in Foochow could ally his work with that of a great college.

The above positions suggest the wide variety and the tremendous usefulness in the work involved. How can we express the need for these workers in missions where the force is depleted, as, for instance, in one mission that now calls for nine new workers? We welcome correspondence from properly qualified candidates, and we ask for the prayers of the friends of missions everywhere that these burdens may be laid upon the hearts of those who can meet the needs.

It is not into a doubtful service that this challenge of opportunity would thrust Christian young men and young women of today. There has never been a day when the work was more attractive in its results. Those who go to many of these fields in the near future are to become a part of spiritual history written in terms of characters and souls. It is a call to the heroic in modern life, for this element has not diminished in spite of the development of plant and equipment or the increase of methods of communication.

FOREIGN DEPARTMENT

AFRICA

A Varied Life in South Africa

Letters from Rev. F. R. Bunker give good proof that he is not likely to become morbid for lack of occupation, and that he is in a fair way to take high rank in that school which is taught by experience. Mr. and Mrs. Bunker are living in Adams, Natal, instead of at Durban, as was at first planned. Mr. Bunker speaks of the greater convenience in traveling which residence in Durban would have given, but adds:—

"There is a great advantage here, however, in being in intimate touch with the normal students who are to become my teachers later on. Mr. LeRoy makes me feel almost one of the school faculty by the constant use which he makes of me in the affairs of the institute, in leading prayers, giving talks to the students, and in preaching to them on Sundays.

"I am also put in charge of the churches at this place and at Imfume, sixteen miles away. They are large churches, with hundreds of members and many outstations. I have been in charge of them for two years. Of course I cannot think of doing the work efficiently in addition to looking after fifty-five government-aided schools scattered over so vast a field, and the work involved in trying to bring twenty-five or thirty more schools up to government standard so that we can get grants for them. But I give what advice I can to the churches and help their pastors with counsel as they come to me. If any of you American ministers want a job, I will turn my churches over to you, and I am sure that the mission will accommodate you with a half dozen more to keep you out of mischief.

"The work is exceedingly interesting, increasingly so. Others have sown and we are overwhelmed in reaping the harvests. There is growing

A VILLAGE SCHOOL IN WEST AFRICA

appreciation for the work among the colonists, and especially among those men who are beginning to feel the pressure of the grave problems which face this country in race adjustment."

Another letter says:—

"I have had a very interesting day at Newadi station. This is an outstation of our mission, though connected with none of our main stations. The old chief Mgawe, of Inanda, bought a large tract of country far up inland and sent some of his Inanda tribe up here to occupy it. It is a great, elevated, mountainous region, with broad valleys of fertile land, and has attracted many European settlers since he purchased his land. It is the kind of a region which the new Land Bill, of which we hear so much these days, may set aside for European settlement only, and the natives may be driven out. There are many of them about now, as the numerous garden plots in the valleys indicate. It is a good region for horses and cattle and sheep.

HEATHEN WOMEN AT CHIYAKA

"Today I preached to a good congregation of native people in a good church building, and I have two fine day schools in the region. Some time since there were grave fears for the work, owing to the encroachment of the Roman Catholics. Sixty-six members of the church fell away under the promise of free beer and other freedom for indulgences allowed by the Roman Catholic system. It was a severe blow, but the planting of two good day schools has saved the day.

"The teacher here is a fine Christian man. He has directed the Sunday school and has taught the people many of the hymns in our new hymn book. The singing has attracted numbers, so that the congregations are larger than ever. The people love music, and I doubt if you could find better congregational singing anywhere than we had today. They have a good native preacher as their pastor. These little Christian communities of a few enlightened, loyal Christian men and women are the salt that will save this land from ruin. The significance of these little communities of Christians grows on me the more I see of them."

A New Man's Impressions

Rev. J. T. Tucker, who went out this year to Chisamba, in the West Central Africa Mission, writes:—

"We are getting settled down to work, and grind daily at the language in the hope of being able to undertake our fair share of work. The native Christians pray daily in the temple that we may receive help to learn their language 'with haste,' so that we feel we are under obligation to help God answer their prayers. The natives are great flatterers and seem to dislike correcting one's errors, which, of course, are plentiful enough. If you press them about a given sentence, they reply naïvely, 'It's very nice for a white man, but we would say it differently.'

"We have already gone to some of the near-by villages on Sunday afternoons with some of the evangelists, who conducted services. Shall I try to give you an impression of one of these?

"We left the station about three o'clock, when the sun was swordlike in its intensity, and after about three-quarters of an hour's walk arrived at

the village. One of our boys, who had been trained by Mrs. Currie to play the cornet, announced our arrival, whereupon people of all sorts and conditions and sizes and ages gathered around us, sitting in a kind of semi-circle on the ground. Added to this motley crowd were a number of pigs, chickens, and the inevitable dog, that delighted to show to his visitors from abroad that he was as good a fighter as his rival, if not better, too.

"One characteristic of the African is that he likes to air his knowledge of any foreign language, and is determined at all costs to get in his three words of English and his six words of Portuguese (if he knows so many) on every possible occasion. During the sermon preached by one of the elders, six or seven men came up at different times and greeted us with 'Goodie morning' or 'Bom dia, Senhor,' after which they passed on to Kumba, the elder, and insisted on shaking hands with him, instead of giving the native greeting, 'Kalunga.'"

⚜

News from Angola

News from far-away Angola, on the west coast of Africa, is always welcome and none too frequent. We quote sections of a letter which Miss Janette E. Miller has written to her friends:—

"We enjoyed the visit of the old chief Kanjundu, of Ciyuka. He is the greatest Ocimbundu, without doubt, in this country. When he was converted he gave up his wives, many slaves, and all heathen practices, and rules his village like a Christian king, with results that any other missionary would be happy to show. He works for the Kingdom as if he were sent out by the Board for the purpose, and of course he can get the confidence of the people more quickly than a stranger, and knows just how to say things in their way. The chief is accepted everywhere like a white missionary, and the dignity of his bearing in the honors he receives shows he is not in the least puffed up, saying always, 'It is not I, but Suku.'

"He has suffered persecution for his faith and rejoiced in it. He is up-to-date too in his village, keeping it clean and well built as well as well governed. Just now he is thinking of sending for a tile machine for the village. His greatest interest is in the evangelistic work and in school efficiency, his church and school being as large as those of a station.

"He is used to living and doing things in our way, and uses his fork with the ease of long custom, not hesitating over spoons or the use of a bread and butter plate, etc. In fact, it was no different from entertaining any other missionary preacher. When the dessert especially took his fancy, he very politely requested the recipe to give his cook, so he could have it at home.

"He bought a pig while he was here and had his boys salt it, because pigs are getting scarce up Bihe way on account of the government taxes. I don't know what the people will do, for the government is draining them of all their poor possessions already; and as it is doing nothing for the country, it won't be long before there is nothing to pay with, and those who are 'tied up' for not paying will be so many that the fields will suffer and they will be poorer than ever. At the coast the talk is all of the English, even the Portuguese saying that everything is run on English capital, and it is only a matter of a few years before they will practically own the country and the legal right will follow.

"Kanjundu met the chiefs here, but we do not know yet what effect it will have. He occupied the old house where my kindergarten was. It was cleaned and furnished for him, and he entertained on his porch over there. One chief has gone with him to escort him home. He preached both Sundays, one of his elders also speaking. The services were very good, many villagers being present.

"Much of my time since Dr. Moffatt left is spent at the dispensary. It takes about two hours every morning, when I am alone. I thought crowds would not come when the Doctor is gone, but the people will get sick and they are used to my helping the Doctor. One dropsy patient will do well if he lives till the Doctor's return. I know what he needs, but I wish I could keep him till Doctor can be here at the crisis anyway. I tap him every week. Another man has a window in his jaw from not cleaning his teeth, and there is a lot of ankylostomiasis and some 'big head,' which is a peculiar tropical disease of sores in mouth and nose.

"I've been carefully taught, but you can think how glad I am that Mrs. Moffatt is here to share the responsibility. I am glad too that she is a trained nurse."

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JAPAN

Tramping and Fishing in Japan

"Wishing to escape the weariness of the usual summer vacation with a crowd," writes Rev. C. A. Clark, of Miyazaki, Japan, "I decided to take my vacation this year tramping and fishing alone in my own Hiyuga province, with a stereopticon for hook and the pictured life of Christ for bait. Summer is a time when farmers and others are most at leisure, and when the weather best permits out-of-door meetings, and it seemed too good an opportunity to be lost.

"The tramp began as soon as the rainy season ended, June 29, and has continued exactly three months, cut short, or rather continued for ten days more, by the seeming necessity of my attending the annual conference of our Kumi-ai churches in Tokyo. It has included about 500 miles of travel, by *basha* mostly (a one-pony omnibus for five people), supplemented by the bicycle; sixty-two lantern meetings, all out of doors but seven, with average audiences of fully 300, sometimes twice that number, and about thirty other public addresses; five communion services, with fourteen added to our Hiyuga church members, only one of these by letter; many scores of calls and personal talks; writing and posting about 1,500 advertising bills; a four days' convention, in Miyazaki, of twenty-five of Hiyuga's Christian young men, and a few other incidental things.

"I did all the lantern work alone, speaking from the middle of my crowds, the children seated on matting or on the grass in front of the curtain, the rest standing. I found that I could keep my crowds for an hour and a half to two hours. In one case the audience of 400 stayed another hour for three addresses without the lantern.

"I have met with no opposition, except a trifling amount of the thoughtless young schoolboy type; but on the contrary have received 'miles and miles of friendly smiles' and tons and tons of very cordially expressed good will and coöperation in this work of Christian evangelization, especially from the school and town officials with whom I have had to deal. And nearly everywhere, even in new places with which I have had no relations before, there has been abundance of hands glad to help in every way possible. This cordially expressed and abundant sympathy has been a constant encouragement and somewhat of a surprise, indicating changed sentiment favorable to Christianity. In two or three cases the meetings closed with a hearty 'Christianity Banzai' from some in the absolutely non-Christian audience.

"Two evenings in each place made possible a full brief sketch of the life and teachings of Christ. Several of the places had their first visit, and probably a majority of the listeners got such a sketch for the first time. The weather seemed to be managed almost exactly to suit my purpose—marvelously so, and why not? The proclamation of the gospel is counted more important to the weather manager than anything else. And it was easy for

Him to sprinkle the fields without breaking up out-of-door meetings.

"Personally it has been a vacation in the truest sense. I traveled and worked alone; and though all the while in closest contact with men and crowds, yet there has been a very joyful, invigorating, culture-giving (see Isaiah 40: 28–31) sense of loneness with God and of his companionship and leading, his help and teaching, relieving me of all need of burden-bearing and all sense of hurry or worry or even of work. I have simply done the next thing without haste or undue loitering. And the 'fall campaign' is anticipated with a sense of true after-vacation restedness."

An Imperative Call

In the address delivered at the annual meeting of the Board in Kansas City, Rev. Sidney L. Gulick, of Japan, said:—

"The work in Japan needs to be greatly reënforced. The recent call of the united Christian forces, both Japanese pastors and foreign missionaries, for over 400 new evangelistic missionaries to come to Japan in the near future, for many hundred Japanese evangelists, pastors, and Bible-women, for a Christian university in Tokyo, for means for a three-year, union, nation-wide, evangelistic campaign, and for adequate support for the recently organized Christian Literature Society —these loud calls should be promptly heeded by the united churches of America.

"Especially should the Congregational churches heed the call of their Japan Mission. No mission in Japan surpasses this in the splendid work already done, in the quality and capacity of the men on the field, in openings for fresh aggressive work, and in its cordial relations with native churches. Instead, however, of growing, our forces are being depleted as our veterans are translated for service in higher realms. The churches are asking that we open new stations and strengthen old ones; instead, we are compelled to retrench, and are even on the point of closing up one and may possibly have to close up two stations for lack of men and means.

"Doshisha, in Kyoto, has become a university, authorized to take this name by the Educational Department of the Imperial Government. Its fifteen hundred alumni and old students have pledged $150,000 for the endowment of the regular work, which they are now raising by annual payments, chiefly out of their salaries. For the Theological Department the Japanese

AN UP-TO-DATE BOOKSTORE IN PEKING

churches are being asked to raise $25,000 in the course of the next three years. But for the proper equipment of this splendid theological school, the largest west of Chicago, having an enrollment at the beginning of the year of seventy-one students, we need and are asking from American friends of Japan an endowment of $50,000.

"We also need for Doshisha, with its 1,200 pupils, a building fitted to serve as the social and religious center of the entire institution, which building we would like to call the Davis Memorial Hall.

"Are there not in this splendid, wealthy, Christian America young men and women who, seeing the vision of the victorious cross, will join in the glorious campaign still before us? And are there not generous givers who, taking their no less important part in this work, will provide the funds needed for the efficient equipment of our institutions and organizations?

TUNGCHOW THEOLOGICAL STUDENTS AND LOCAL PASTORS

This band, under the leadership of Mr. Li Fu Hsiang, of the Chinese Independent Church, made a lecture tour last summer in the Pangchwang field. They spoke on changing conditions of China, with reference to education and commerce, as well as on distinctively religious themes. The flags are those of the new republic, the cross in the center symbolizing the only force which can hold together the five races indicated by the flag. The characters on the upright of the cross say, "Chinese Christian Lecture Band"; on the cross piece, "Shantung Chinese Independent Christian Church"

"Japanese Christians, pastors, missionaries, and organizations plead for help of Christian America, so richly blessed."

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CHINA

Shansi Appeals for School Assistance

At a recent meeting of the Prudential Committee, Dr. J. L. Barton, Foreign Secretary of the Board, stated that the provincial government of Shansi, China, has asked the Board's missionaries to take full charge of the public schools in a district equal to four Massachusetts counties. The government would furnish buildings and equipment and a sum of money amounting to about $2,900 yearly if our men would take full charge. This request reveals a feeling somewhat in contrast to that of 1900, when in this same province 159 missionaries were massacred. The Board cannot, however, comply with this request, as the time of two persons would be required to supervise the schools, and salaries and outfit would have to be supplied from America for these new missionary workers—to say nothing of the difficulty of finding the right persons to send.

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The Tungchow Lecture Band

In sending the picture of the lecture band which is shown on another page, Mr. De Haan, of Shantung, writes:—

"Do Christian missions pay? One glance at this picture, with a comparison of the civilization in which these men find themselves, answers the question. The man in the back row on the right was a small boy when Dr. A. H. Smith and his colleagues came in the early eighties. All of these men have grown up under his care and that of other members of this station. Well may the men and women whose hair has grown gray in this service be proud of this group!

"Their actual lecturing tour took them to the principal cities of this region. The interest was reported to be good. The themes had to do with the changing times in which we live. We can never know the results of such a tour, but we may well be glad and proud that it is the Christian church which can find men who can talk intelligently on the vital topics of the day. I have heard of no others attempting to enlighten the millions in this region by the lecture method. Whether these men were welcome or not, the fact remains that they are leaders of thought. The church through long, weary, discouraging years of toil has been preparing them for this time. Against the dead weight of this pagan people they have thrown themselves, and in years to come they will come back again and again until they shall break the spell that holds this race in the grip of superstition and ignorance."

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Progress of the China-America Alliance

Letters from Peking tell of plans under way for the entertainment of President Capen when he shall reach that city on his tour of missionary inspection. He will be put in touch with men and affairs of moment, and it is possible that he will deliver an address on World Peace, probably under arrangements made by the China-America Alliance.

Mr. George D. Wilder tells of the founding of a branch of this organization in Tungchow, with Mr. L. C. Porter as the foreign president, a leading Chinese merchant being the native president:—

"The opening meeting was held in the college building, July 15, and was a great success, with General Chiang's band and addresses by Pastor Li, of the Peking church, Mr. Aiken, and a leading member of the Peking branch of the Alliance. The latter, by the way, is now applying for admission to the church at Tengshink'ou. I mention the matter of the formation of this

Alliance because of its recent developments. The Chamber of Commerce in Tungchow has various plans for protecting the city from lawlessness, etc., in the future, and feeling its weakness asked the help of the Alliance, partly so as to enlist the foreigners in civic matters. The first united meeting was held in our street chapel, and Mr. Frame and I were present. We encouraged the plan of having the foreigners take a share in local affairs, and the best way seemed to be by our connection with the Alliance. Since the rebellion in the south, the local lawless characters have been greatly emboldened, and the operations of pirates and bandits have come up to the gates of the cities in the north.

A jade Buddha located in the western part of the Forbidden City, in Peking, in the section known as the Winter Palace. The image is of beautiful stone and is a fine piece of work. It represents the Buddha in the attitude known as "The Renunciation" — the hand palm downward, fingers touching the ground. It was doubtless an object of reverence by the Chinese emperors for ages

"Last Monday the merchants and gentry of Tungchow sent a committee, consisting of the president and treasurer of the Alliance, two members of the Board of Trade, Mr. Porter, and our chapel preacher, up to Peking to get authority to organize local militia or police for protection. They came to my house to arrange their preliminaries, and had planned for me to go with them to call on the military head of the province, General Chiang, to borrow 200 rifles, and then to the governor of this district for help and authority. We gave up most of the day to it.

"As we foreigners and the chapel preacher went about the city to lend our aid to the head men of Tungchow, I was deeply impressed with the change in public opinion. Only a few years ago these same men would have been ashamed to be seen dead in our company. They seemed to appreciate much our being willing to spend time for the common good. Last spring Dr. Smith, Mr. Fenn, and I lectured in Tungchow, in the places where the Board of Trade meets, and they now say that their drum-tower audience hall is ours to use whenever we like, and they use our chapel and its guest rooms as a common place of resort to talk over their affairs. They talk of fitting up some poor buildings connected with the chapel for the regular meetings of the Alliance and Board of Trade."

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Preachers' Conference, South China Mission

Rev. C. A. Nelson, of Canton, writes: —

"The South China Mission holds two conferences annually, one in January and one in September. This year, owing to the disturbed conditions in the country, we feared that only a few of the preachers would come, but in this we were happily disappointed. All but seven came, and some from long distances. The Hok Chau preacher and two school-teachers traveled by night to Ma Kong, in order to escape the bandits on the road. Some took occasion to travel by the San Ning Railroad, as travel by cars is safer than by boat. All who came needed the fellowship which was theirs during the four days of conference, be-

cause all had seen and some had been through real danger, not only from robbers, but also from pestilence, which raged for two months at Lau Kong, Chek Shui, and Hoi In. In the last two places several hundred of the people died.

"Some told of deeds of violence perpetrated upon Christians resulting both in loss of life and property. Others spoke of churches entered and looted. The preacher from Hoi Ping City wanted to resign, as he felt that he could not do justice to the work, since he had to leave frequently in order to avoid the robbers, who finally captured the city and looted a portion of it, including our church. Said he, 'If it were persecution for the sake of Christ, I could face it and dare to die; but when robbers endanger my life, I haven't the courage to stay and face them.' He, as well as others, went back to the work encouraged by the fellowship enjoyed with the brethren and with their Lord. Many of the talks made and the petitions offered to God were moving even to tears.

"In spite of hardships, several had very good reports of work done for the past nine months, so that, after all, we felt that we had made progress. Among the preachers are several devoted, consecrated men, and it was a real joy to be with them during the conference. Out of their small salaries every one voted to give two dollars of every hundred dollars to our recently formed Educational Bureau, the object of which is to aid both men and women, the former to become preachers, the latter Bible-women.

"The last day of conference was a Sabbath day. At the regular hour for service we celebrated the Lord's Supper. I am sure that this service will be remembered as most blessed, for we listened to the earnest talks of Preacher Lee, from Canton, and Pastor Yung, of Hong Kong, and felt that the Lord was present in the breaking of the bread."

The January conference will be held at San Ning City.

INDIA

A Church Dedication at Tamaraipatti

Rev. J. J. Banninga, of Tirumangalam, writes:—

"Many interests centered in Tamaraipatti, South India, on Sunday morning, September 14. As we drove out from Madura between the rice fields, skirting the great Yannaimalai Rock, we passed group after group of men walking rapidly, lest they be late for the services that were to be held in connection with the dedication of the new church. There were the school-teacher and other members of the South Gate Church. There was the pastor of the West Gate Church with his family, in their bullock cart. Later we met the North Gate pastor and others, all intent on being present. We had already been preceded by Mr. and Mrs. and Miss Chandler, and when we got to the village the street in front of the new building was quite filled with Christian men and women and not a few Hindu onlookers.

"But all were not present who had an interest in the affair, for in America there were those who had made the building possible, and their prayers and thoughts without doubt were with us that morning. One donor living in Kansas City would surely have enjoyed being present to see the joy that the Christians had in being able to open their new church. Others too in America and in various parts of India and even in Rangoon had had a part in providing funds for the church, and they were with us in spirit.

"But the people of the village itself, few and poor though they be, had had the largest share in its erection, for they contributed over 600 rupees in cash and labor, which is just over one-half of what the building costs.

"Before Mrs. Chandler, for whom the new church is named, unlocked the door and declared the building open, Mr. Chandler thought it would be well to get the Hindus of the village to come to the service to show them our good

DEDICATION OF MRS. HENRIETTA S. CHANDLER CHURCH, TAMARAIPATTI

This little temple of worship, which brings untold blessings to a Hindu village, cost only about $400

will and try to explain to them that the purpose of the church was the good of the whole village. And there was a special reason for calling them in this way, for only a few days before the Hindus had beaten some of the Christians and there had been quite a disturbance. But all came and agreed to live at peace, and so the service was conducted with great joy.

"Mr. Chandler presided and offered the dedicatory prayer, while other pastors and missionaries took part in various ways. The service was simple and impressive, and one of the most significant parts, to my mind, was the baptism of a man who wished to become a Christian.

"The trouble between the Hindus and the Christians is a significant one, in so much as it is really due to the desire of the Christians to rise above their former menial state. The reason for the small riot was the fact that some of the Christians tried to walk down the main street of the village with a cloth thrown around their shoulders. This is a great insult to the caste Hindus, for the old laws forbade any outcaste to have a cloth above the waist in the presence of high caste men. One has great sympathy for the man who wishes to rise, but for the present perhaps we shall have to use St. Paul's patience when he advised the slaves of his time to be obedient to their masters, biding the time when all men should be free. Christianity does not consist in wearing upper cloths that give offense to non-Christians, but rather in wearing a humble garment of righteousness and love that will win all men to Christ.

"The new church is well built of stone and brick. Its opening was auspicious in that the first service witnessed an increase in membership. The opportunity for service among the surrounding villages is great, and the congregation ought to become a great influence for the spread of the Kingdom. Standing in the midst of the area irrigated by the Periar works, and surrounded by fields that are green

because the water that fell on yonder side of the mountains has been brought hither, the church may also become a source of great blessing by bringing the water of salvation to the thousands who are still waiting for the message of good news."

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The Madras Representative Council of Missions

An advanced step has been taken in South India in the matter of coöperation in mission work. A gathering of missionaries representing twenty-five different societies was held in Madras, August 15, and the Madras Representative Council of Missions was organized.

This is not altogether a new thing for South India. For about twenty-five years there has been a united Missionary Council on Education, and for about seventeen years the South India Missionary Association has been a means of organized effort along many lines of missionary activity. Other united efforts have resulted in the South India United Church, the United Theological College of South India and Ceylon, while at the present time six societies are united in the control of the Madras Christian College. The Christian Endeavor Society and the Young Men's Christian Association are very active confederative bodies in South India, as elsewhere, and have done a good deal in bringing the forces together.

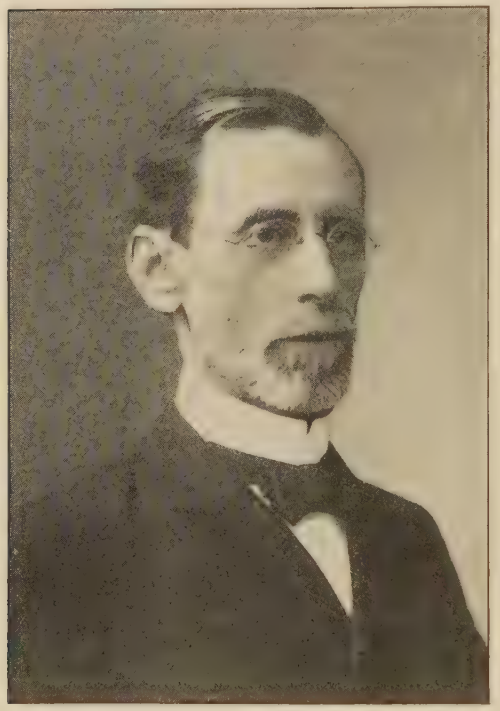
As a direct result of the work of the Edinburgh Continuation Committee, the National Missionary Council of India was organized in Calcutta in December, 1912, with a view to coördinating the activities of the Provincial Councils. The Madras Provincial Council represents practically all of the great missionary societies at work in South India: The English societies, Church Missionary Society, Society for the Propagation of the Gospel, London Missionary Society,

From The Orient

TURKISH BOUNDARY LINES UP TO DATE

Although crudely reproduced, this map gives a good idea of the Turkish loss of territory by the London treaty and of the amount returned to it by the Constantinople treaty

Wesleyan Methodist Society; the American Advent, Baptist, Congregational, Methodist, Presbyterian and Reformed Societies; the various Lutheran societies, German, Danish, Swedish, American; the Mar Thoma Reformed Syrian Church of Malabar, the National Missionary Society, the British and Foreign Bible Society, the Christian Literature Society, the Young Men's Christian Association, and Young Women's Christian Association.



PRES. CHARLES C. TRACY, ANATOLIA COLLEGE, TURKEY

This movement is full of significance. It means that the great branches of the Protestant Church in South India are more united today than ever before. It means that they are ready to cooperate in giving emphasis to the essential Christian teaching and in throwing their united weight on the right side of moral issues. It means that a great advance has been made in the point of view of the building of an Indian Church, varied in structure, but inwrought with the common spirit of loyalty to one grand aim. When the servants of Christ representing all shades of opinion, all forms of polity, come together as brethren, under the solvent influence of prayer and the cementing power of a sovereign aim, the walls of the city of God rise in new splendor and the song of the Kingdom swells in new, triumphant strains. W.

TURKEY

Dr. Tracy, of Anatolia College

One of the most welcome of the veteran missionaries present at the Board's annual meeting in Kansas City was Dr. C. C. Tracy, of Marsovan, who with Mrs. Tracy had recently arrived for a well-earned vacation. Not many people realized that Dr. Tracy had resigned from the presidency of Anatolia College, but such is the case, and at the recent annual meeting of the Western Turkey Mission Rev. George E. White was designated to fill the office. The following letter from Dr. White so clearly indicates Dr. Tracy's place in the mission and his relations with his colleagues that we print it nearly in full:—

"Dr. and Mrs. Tracy have just left for a furlough in America. This is an event of no little solemnity in the history of our station. It is forty-six years since Dr. and Mrs. Tracy came to Marsovan. They have long been the senior family in the station. Mrs. Tracy has been indefatigable in her attentions to the poor, and Dr. Tracy has been a strong man in all departments of work. The death of Dr. Riggs leaves me the senior man among the missionaries now on the ground, and it involves responsibilities of no little weight. As Dr. Tracy has tendered his resignation from the office of president of the college, to take

effect at the end of this college year, these responsibilities are not likely to diminish in amount. We unite as a station in the hope that Dr. and Mrs. Tracy may return at no distant date to continue their service here. They have a very strong hold on a very large number of people.

"My acquaintance with Dr. Tracy began November 15, 1890, the date on which I reached Marsovan with my family. During the most of these years we have been very closely associated, and I hold him in exceeding high regard, as we all do. In the year 1908, the annual meeting of the mission was held in Marsovan. It happened that the Fourth of July fell within the period of the sessions, and some hours were devoted to sports, as would be natural in any such group of Americans. It was proposed to have a tug of war. I had no especial interest in the game until I noticed that Dr. Tracy had stepped forward and laid hold of the rope. Then the impulse came to me, *'I want to pull with Dr. Tracy,'* and I stepped forward and took my place also. It was a hard pull, but Dr. Tracy's set won by a small margin. There have been a great many men who have liked to pull with Dr. Tracy in any of a good many different ways.

"Another incident seems to me characteristic of the way in which he has been able habitually to hit the mark, and has been also favored by circumstances. During the time that he was in America on his last furlough, an obstreperous and difficult governor was at the head of affairs in the city. He made us a great deal of trouble, yet from his position we were obliged to keep up working relations.

"Just after Dr. Tracy's return, Commencement came, and a large class of young men were to receive their diplomas. The governor was on the platform, and by all custom and courtesy the diplomas would be placed in his hand for him to place in the hands of the graduates. Just before the time for that ceremony came, however, Dr. Tracy turned to me and whispered, 'I am not going to place these diplomas in the hands of this cantankerous man,' and so brushing aside all formalities he summoned the students and presented the diplomas himself. It was a marked snub administered in the most drastic public manner.

"If things had stopped there, possibly there might have been some unpleasant consequences, but it happened that there were four members of the faculty to receive the master's degree. Some of them intimated to Dr. Tracy that it would be acceptable if the governor presented these diplomas to them. So Dr. Tracy turned with the utmost politeness to this governor, informed him that the ceremony which had passed was but preliminary to the more important one which now was to take place, and invited him to do the more important service of conferring the higher degree upon the members of the faculty."

Dr. Tracy seems the youngest member of the station in spirit now. He is constantly looking forward, constantly planning larger and better service for the Anatolia institutions which he has so much at heart. We trust that he will be able while at home to render valuable service to the Board, and also to enlarge and strengthen the constituency interested in the institutions here.

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MEXICO

The Missionary Outlook in Hermosillo

Writing from Hermosillo in mid-October, Rev. Alden B. Case reports:—

"The day school has opened promisingly. Already some children from families outside the congregation are enrolled, and they are also coming as new members of the Sunday school.

"The native pastor being still here, I have been making trips each week to the Colorada outstation, situated some thirty-five miles to the southeast. For making these trips I have been given a passport and the privilege of going and coming on a military train, as no

others are run to the south. The work in La Colorada, as well as at Las Prietas, has suffered through the revolution, so that all services had been suspended in the former place and the Sunday school omitted in the latter.

"I met, however, with warm welcome and had good meetings in both places at each visit. The pastor of the Hermosillo church expects to leave soon, and more of my help will be needed here, but I shall get out where opportunity presents. Word from Pastor Villa, at Cumpas, reports the return to the church of some of the members who had been drawn away by the pentecostal delusion, and he is hopeful as to many others and as to the general outlook there."

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PHILIPPINES

Converts in Mindanao

Rev. R. F. Black, of Davao, incloses a clipping from the *Silliman Truth* which contains the following stirring report of the north coast situation:—

"The reports from the evangelistic work in Mindanao grow in surprising proportions each mail we receive from the northern coast. Rev. R. Alonzo has continued to stay in Baliangaw because the converts are so many that they plan to complete a church organization immediately; he reports more than two hundred baptisms. The town *fiesta* occurs on May 3, and they have planned a grand celebration and nightly services for the visitors; two hundred of the new Visayan hymn books have been sent, together with a large box of the Scriptures. The people in Dipolog and other places are waiting for Pastor Alonzo rather impatiently, as there are many there who are seeking to know more of the gospel. Four hundred pesos is also available for a chapel as soon as an evangelist can remain there a time. There are also a number of the families from the west coast of Cebu who are taking homesteads there that are indirectly assisting in the teaching and preaching."

THE PORTFOLIO

The Logic of Missions

The Christian Church bases its missionary enterprise upon the spirit, the example, and the commandment of its Founder, and regards the duty as just the same whether the results be large or small. It appeals to common sense, saying in effect: "If it be a fact that a Divine Person came into the world to bless mankind, all men ought to know it, and have a right to know it. However much or (if you will) little a Buddhist or a Moslem may *need* to know of Christ, he certainly has a *claim* to be told of him. The responsibility, if there be any, of believing rests with the individual told; the responsibility of telling him rests with the Christian Church." On this view of the matter, results, however desirable, are no certain test of a mission doing its work. A mission in Persia, with its handful of converts, has, on this view, as much right to support and appreciation as a mission in Southern India, with its tens of thousands. Again, on the hypothesis that Christianity is true, the statistics at a particular period are no test of success at all. For in them *the dead are not counted;* and the converts who are already dead are—at least in respect of individual salvation—the surest of results. If, however, we are to take statistical returns for what they are worth, it is estimated that the Christians in heathen lands gathered by Protestant missions probably amount to five millions, and a similar total may be ascribed to Roman Catholic missions, making ten millions in all. This, however, includes adherents still under instruction for baptism, and their chil-

dren. The inner circle of communicant members is hardly more than one-third of the total.

Missions are, however, a far greater thing after all than simple proselytism. It would require many a volume to tell of what they have done for civilization, freedom, the exploration of unknown regions, the bringing to light of ancient literatures, the founding of the science of comparative religion, the broadening of the horizon of Christian thought in the homelands, and the bringing of distant peoples into the brotherhood of nations. These are results that cannot be put into figures. While it is true that very diverse opinions are held concerning missions, it is indisputable that the most favorable testimonies come from those who have taken the most pains to examine and understand their work. The one discouraging feature, from the Christian point of view, is the backwardness of Christendom in its great enterprise. If the churches did their foreign work with the same energy which they throw into their home work, the results would be very different.

From the article on "Missions" in the New Encyclopædia Britannica, Vol. XIII, page 598.

THE BOOKSHELF

The Struggle for Christian Truth in Italy. By Rev. Giovanni Luzzi, D.D., Professor in the Waldensian Theological School, Florence. New York: Fleming H. Revell Co. Pp. 338. Price, $1.50 net.

Many times during the perusal of this work the writer of this review has wished that the laity and clergy of all Protestant churches might be prevailed upon to read it. We Protestants are not conscious of the preciousness of our heritage, precious because of its intrinsic worth and because of the enormous price in mental struggle and anguish, not to mention physical pain and death, which our forbears gladly paid for the truth's sake.

Both mind and heart are stirred to the depths as one rushes over these pages. I say rush, because the subject matter is as fascinating as an heroic novel. Incidentally one obtains a mass of historical information, both sacred and secular. How did the Christian Church at Rome come into existence? To what extent during the first centuries was it influenced and transformed by its environment? What connection was there between the Renaissance and the Reformation? Did the Italian race make a distinct contribution to the Protestant awakening? Why did the Reformation fail in Italy, in spite of the leavening influence of the Scriptures printed in numerous translations, editions, and copies? Whence came the Waldenses —what have their indescribable sufferings and unsurpassed heroism in championing the religion of the Bible meant to the Kingdom of God? Why were such noble souls as Gabriele Rossetti, Giuseppe Mazzini, Luigi Desanctis, Alessandro Gavazzi hunted like wild beasts in their homeland, which they loved so passionately and disinterestedly, and driven to endure a precarious existence on the hunger line in the land of exile? Did the deportation and suffering of such souls redound to the redemption of Italy, even as without the Suffering Servant of the second Isaiah the walls of Jerusalem and the Temple could never have been rebuilt?

The chapter on Modernism is the most illuminating presentation of the subject that the reviewer has ever read. Who can peruse the message which the three Italian modernists send to the churches of the West through Dr. Luzzi without feeling that the prophetic order is not dead, and that in our day the Spirit of God is wrestling with men as it did in the days of Moses and Elijah, of Paul and Barnabas?

This book should be included in the mission study courses of all denominations. It deals with the struggle for

truth in Italy; but it liberates forces which conspire with the Spirit of God for the redemption of the world.

VINCENT RAVI.

A Westpointer in the Land of the Mikado. By Laura Delany Garst. New York: Fleming H. Revell Co. Pp. 295. $1.25 net.

Lieut. Charles E. Garst, U.S.A., gives up a promising career as a soldier in order to become a missionary to Japan, and lives never to regret it. His fighting spirit is severely tested through the experiences common to missionaries in those days of extra-territoriality, popular ignorance, and pioneer missionary expansion: distrust, antagonism, stress and strain of touring in the interior, failing health, cuts in appropriations from the homeland, loss of a beloved son, depressing moral needs of the people, and long-delayed moral and spiritual success. Yet he wins out in numerous cases, as is touchingly told by Mrs. Garst.

THE CHRONICLE

Departures

October 18. From New York, Rev. Lyle D. Woodruff, returning to Bulgaria after a leave of absence.

November 8. From New York, Rev. and Mrs. Wayne H. Bowers, to join the Mission to Spain. (See page 562.)

November 11. From San Francisco, Rev. Clarence A. Neff, to join the Foochow Mission. (See October *Herald*, page 439.)

November 15. From New York, Mr. and Mrs. Herbert B. King, to join the European Turkey Mission. (See page 562.)

November 15. From New York, Miss Gladys R. Stephenson, to join the Western Turkey Mission.

November 22. From Boston, Miss Minnie Clarke, returning to the Rhodesia Branch of the South Africa Mission.

Arrivals in this Country

October 22. At New York, Dr. and Mrs. Charles C. Tracy, of the Western Turkey Mission.

October 22. At San Francisco, Mrs. S. S. White, of the Japan Mission.

October 27. At New York, Dr. and Mrs. Henry T. Perry, of the Western Turkey Mission.

October 27. At Philadelphia, Misses Abbie G. Chapin and Luella Miner, of the North China Mission.

October 27. At San Francisco, Mr. and Mrs. Harry C. York, after a term of service in the Ceylon Mission.

Arrivals on the Field

September 12. At Madura, India, Rev. and Mrs. Albert J. Saunders.

September 13. At Yokohama, Japan, Rev. and Mrs. Jerome C. Holmes.

September 15. At Kobe, Japan, Misses Nettie L. Rupert and Elizabeth W. Pettee.

September 19. At Shaowu, China, Miss Grace A. Funk.

September 20. At Marash, Turkey, Rev. James K. Lyman.

September 26. At Foochow, China, Mr. and Mrs. G. M. Newell.

September 27. At Taikuhsien, China, Rev. and Mrs. Paul L. Corbin.

September 30. At Pangchwang, China, Miss Mabel I. Huggins.

October 3. At Tientsin, China, Rev. and Mrs. Charles A. Stanley.

October 7. At Lintsing, China, Miss Ethel M. Long.

October 11. At Aintab, Turkey, Miss Ruth Tavender.

October 20. At Constantinople, Turkey, Dr. and Mrs. Henry S. Barnum.

October 21. At Bitlis, Turkey, Miss Myrtle O. Shane.

Births

September 17. A son to Mr. and Mrs. Dana I. Grover, of Kyoto, Japan.

September 24. At Kyoto, Japan, a son to Rev. and Mrs. Charles M. Warren.

October 16. At Aintab, Turkey, a son to Dr. and Mrs. Floyd O. Smith.

Death

September 6. At Mt. Silinda, Rhodesia, Africa, Miss Helen J. Robbins, for a short time associated with the Mt. Silinda station.

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Many and varied are the studies and services of our missionaries. Rev. George E. White, of Anatolia College, Marsovan, has

this last summer sent to the London Society for the Promotion of Roman Studies copies of two inscriptions in Greek and Roman text found in villages not far from Marsovan. The Society, which endeavors to do for Roman history, art, and archæology what the Hellenic Society has so long been doing for Greece, has made these inscriptions sent by Mr. White the subject of a pamphlet issued from its London office.

DONATIONS RECEIVED IN OCTOBER

NEW ENGLAND DISTRICT

Maine

Dennysville, Cong. ch.	18 37	
Hampden, Cong. ch.	10 00	
Hiram, Cong. ch.	10 00	
Machias, Warren Hill, for Albania,	1 00	
Norridgewock, Friend,	5 00	
Orland, Friends, for Shaowu,	30 00	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 157.50; Woodfords Cong. ch., 44.73,	202 23	
Sandy Point, Cong. ch., Woman's Miss. Soc.	9 00	
Westbrook, Cong. ch.	19 93	305 53
Legacies.—Portland, W. W. Brown, interest on legacy,		76 50
		382 03

New Hampshire

Alstead, Cong. ch.	3 00	
Amherst, Cong. ch.	14 26	
Bath, Cong. ch.	5 17	
Bennington, Cong. ch.	7 35	
Boscawen, 1st Cong. ch.	36 30	
Chichester, Cong. ch.	19 10	
Colebrook, Cong. ch.	7 00	
Dalton, Cong. ch.	2 00	
Hinsdale, 1st Cong. ch. and Sab. sch.	13 82	
Hudson, Cong. ch.	19 00	
Langdon, Cong. ch.	5 00	
Mason, Cong. ch.	4 50	
Pelham, Cong. ch.	35 00	
Raymond, Cong. ch.	23 00	
Tamworth, Cong. ch.	22 50	
Troy, Trin. Cong. ch.	34 50	
Walpole, Cong. ch.	19 80	
Warner, Mrs. Mary H. Wilson,	20 00	291 30

Vermont

Brattleboro, Center Cong. ch.	150 00	
Castleton, Cong. ch.	12 00	
Coventry, Cong. ch.	10 73	
Ludlow, Cong. ch.	8 50	
North Thetford, Cong. ch., toward support Dr. C. W. Young,	24 00	
Pittsford, Cong. ch.	90 00	
South Hero and Grand Isle, Cong. ch., toward support Rev. Wm. Hazen,	14 00	
Wilmington, Cong. ch.	10 00	319 23

Massachusetts

Amherst, North Cong. ch., 27.71; Hope Cong. ch., 3,	30 71	
Ashfield, Cong. ch.	48 11	
Athol, Cong. ch.	37 95	
Auburndale, Cong. ch.	173 82	
Ballardvale, Union Cong. ch.	3 37	
Belmont, Plymouth Cong. ch.	53 71	
Bernardston, Cong. ch.	15 13	
Boston, Phillips Cong. ch. (South Boston), 50; 2d Cong. ch. (Dorchester), 48.35; Boylston Cong. ch. (Jamaica Plain), 15.85; Baker Cong. ch. (East Boston), 5.77,	119 97	
Bridgewater, Scotland Cong. ch.	2 00	
Brookline, Harvard Cong. ch.	375 08	
Cambridge, Prospect-st. Cong. ch., for Albania,	5 00	
Concord, Trin. Cong. ch.	85 62	
Dedham, 1st Cong. ch.	98 58	
Dunstable, Cong. ch.	20 00	
East Charlemont, Cong. ch.	7 00	
Easton, Center Cong. ch.	10 00	
Fitchburg, Rollstone Cong. ch.	69 31	
Franklin, 1st Cong. ch.	15 27	
Groton, Cong. ch.	50 00	
Hamilton, 1st Cong. ch.	7 01	
Hanson, 1st Cong. ch.	4 00	
Haverhill, Friends,	5 00	
Hingham Center, Cong. ch.	34 00	
Holden, Cong. ch.	42 34	
Holyoke, 2d Cong. ch., of which 100 from E. P. Bagg,	381 37	
Hopkinton, 1st Cong. ch., of which 10 from Mrs. Mary C. Holman,	26 21	
Ipswich, 1st Cong. ch.	17 56	
Leominster, F. A. Whitney,	15 00	
Lincoln, Cong. ch.	176 00	
Littleton, Cong. ch.	20 64	
Lowell, Eliot Cong. ch.	80 00	
Mattapoisett, Cong. ch.	18 00	
Medfield, 2d Cong. ch.	10 00	
Medford, Mystic Cong. ch.	46 02	
Melrose, Ortho. Cong. ch.	103 00	
Methuen, 1st Cong. ch.	126 71	
Middlefield, Cong. ch.	9 00	
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge,	67 50	
New Bedford, North Cong. ch.	26 53	
Newburyport, Belleville Cong. ch.	20 00	
Newtonville, Central Cong. ch., for Shansi,	223 20	
Northampton, 1st ch. of Christ, toward support Dr. and Mrs. F. F. Tucker,	91 36	
Northboro, Cong. ch.	20 00	
Northfield, Cong. ch.	87 35	
Oakham, Cong. ch., Ellsworth Wright,	10 00	
Orange, Central Cong. ch.	17 00	
Plainfield, Cong. ch.	9 25	
Plympton, Cong. ch.	5 00	
Prescott, 1st Cong. ch.	1 35	
Quincy, Bethany Cong. ch., 253.42; Wollaston Cong. ch., 16.56,	269 98	
Reading, Cong. ch.	56 73	
Revere, Trinity (Beachmont) Cong. ch.	5 00	
Richmond, Rev. Wm. M. Crane, toward support Dr. E. P. Case,	83 33	
Rockland, 1st Cong. ch.	34 00	
Somerville, Prospect Hill Cong. ch., for Pasumalai,	33 00	
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich,	81 81	
Spencer, 1st Cong. ch.	196 00	
Springfield, 1st ch. of Christ, of which 86.80 toward support Rev. C. D. Ussher, 128.36; Faith Cong. ch., 50,	178 36	
Taunton, Trin. Cong. ch.	106 50	
Waltham, 1st Cong. ch.	33 00	
Wellesley, Agnes M. Goodell, for Albania,	10 00	
Westfield, 1st Cong. ch.	179 60	
Whitman, 1st Cong. ch.	20 66	
Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord,	500 00	

———, Worcester South Conference, 36 76
———, Cape Cod, 10 25—4,756 01
Less.—Waverley, 1st Cong. ch., returned, 23 55
4,732 46

Legacies.—Salem, Joseph H. Towne, by Chas. W. Richardson, Trustee, add'l, 537 09
5,269 55

Rhode Island

Providence, Beneficent Cong. ch. 177 60

Young People's Societies

Maine.—Bangor, Forest-av. Y. P. S. C. E., 3; Belfast, 1st Y. P. S. C. E., 2; Portland, Woodfords Y. P. S. C. E., 4.50, 9 50
New Hampshire.—New Ipswich, Children's Fifty-second Annual Fair, 10 00
Vermont.—East Barnet, Y. P. S. C. E., for school in India, 21; Ludlow, Jun. Y. P. S. C. E., 10, 31 00
Massachusetts.—Abington, Y. P. S. C. E., for Inghok, 23.50; Boston, Harvard Y. P. S. C. E. (Dorchester), for Mt. Silinda, 30; Clinton, Y. P. S. C. E., toward support Rev. J. S. Chandler, 25; East Bridgewater, Union Y. P. S. C. E., 2; Framingham, Plymouth Y. P. S. C. E., 2.87; Lawrence, South Y. P. S. C. E., for Shaowu, 10; Littleton, Y. P. S. C. E., 5; Lynn, North Y. P. S. C. E., 20; Medford, Union Y. P. S. C. E., for Aruppukottai, 25; Millis, Young Helpers Soc. of ch. of Christ, for Inghok, 2; Southampton, Sunshine Band of Cong. ch., for Albania, 5; Walpole, Y. P. S. C. E., for Sholapur, 30, 180 37
230 87

Sunday Schools

Maine.—Portland, Woodfords Cong. Sab. sch. 2 46
Vermont.—Pittsford, Cong. Sab. sch., toward support Rev. and Mrs. E. A. Yarrow, 6 39
Massachusetts.—Littleton, Cong. Sab. sch., 5; Medford, Union Cong. Sab. sch., 10; Orange, Central Cong. Sab. sch., for Shaowu, 2; Somerville, 1st Cong. Sab. sch., for China, 5; Stow, Union Sab. sch., for Aruppukottai, 10; Tyngsboro, Cong. Sab. sch., 3.74, 35 74
44 59

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch. 21 33
Bloomfield, Cong. ch. 15 00
Bridgeport, 1st Cong. ch., 80.94; Black Rock Cong. ch., 63.55, 144 49
Bristol, Cong. ch., for Marsovan, 200 00
Brookfield, Cong. ch. 105 00
Centerbrook, Cong. ch. 6 75
Chester, Cong. ch., Mrs. Anna D. Hungerford, 50 00
Coventry, 2d Cong. ch. 5 00
Darien, 1st Cong. ch. 58 84
Deep River, Cong. ch. 7 50
East Haddam, 1st ch. of Christ, 6 98
East Hampton, Cong. ch. 41 07
East Haven, Cong. ch. 10 00
East Lyme, Mrs. Ellen C. Gillette, 10 00
Fairfield, Cong. ch. 152 00
Gilead, Cong. ch. 28 00
Greenwich, Stanwich Cong. ch. 8 12
Griswold, Friend, 5 00
Guilford, 1st Cong. ch. 16 35
Haddam, Cong. ch., toward support Dr. G. C. Raynolds, 24 00
Hampton, Cong. ch. 6 30
Hartford, Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 121 06
Higganum, Cong. ch. 3 00
Lebanon, 1st Cong. ch. 27 35
Madison, 1st Cong. ch. 24 98
Middletown, 1st Cong. ch. 12 25
New Britain, South Cong. ch., toward support Mrs. D. Miner Rogers, 517.88; Friend, 40, 557 88
New Haven, Mrs. James M. B. Dwight, 25 00
Old Saybrook, 1st Cong. ch. 15 95
Pomfret, 1st Cong. ch. 9 00
Portland, 1st Cong. ch. 14 10
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 29 17
Sherman, Cong. ch. 50 00
Staffordville, Cong. ch. 5 00
Stony Creek, ch. of Christ, 35 00
Terryville, Cong. ch., toward support Rev. and Mrs. C. E. Ewing, 149 42
Westport, Saugatuck Cong. ch. 22 14
Winchester Center, Cong. ch. 13 73
Windham, 1st Cong. ch. 22 03
———, Friend, toward support Miss Elizabeth B. Campbell, 250 00—2,308 79
Legacies.—Cornwall, David L. Smith, 22 50
New Britain, Emily L. Stanley, by Edward N. Stanley, Adm'r, 2,000 00—2,022 50
4,331 29

New York

Aquebogue, Cong. ch. 10 20
Berkshire, 1st Cong. ch. 50 00
Briar Cliff Manor, Cong. ch. 49 25
Brooklyn, Marion L. Roberts, 20 00
Buffalo, Fitch Mem. Cong. ch. 15 00
East Rockaway, Bethany Cong. ch. 26 00
Gaines, Cong. ch. 39 60
Irondequoit, United Cong. ch., for Madura, 30 00
Jamestown, 1st Cong. ch., for native helper, care Rev. P. B. Kennedy, 100 00
Lockport, 1st Free Cong. ch. 112 50
Moreland, Mrs. Lewis Bailey, 10 00
New York, Broadway Tab. Cong. ch. 1,276 53
Otto, Cong. ch. 4 50
Paris, Cong. ch. 1 25
Richford, Cong. ch. 9 00
Syracuse, Geddes Cong. ch., Thomas Johnson, 25 00—1,778 83

New Jersey

East Orange, Trinity Cong. ch., Mrs. J. Louise Towne, for Pangchwang, 15; Halsted C. Burnet, 5, 20 00
Lawrenceville, J. F. Stearns, 5 00
Montclair, 1st Cong. ch., toward support Rev. and Mrs. H. W. Hubbard and Dr. and Mrs. James F. Cooper, 437 50——462 50

Pennsylvania

Spring Creek, West Cong. ch. 2 55

Ohio

Akron, West Cong. ch. 50 00
Brecksville, Cong. ch. 17 00
Castalia, Cong. ch. 12 25
Cleveland, Hough-av. Cong. ch., 45.83; Grace Cong. ch., 18; Mrs. C. J. Parsons, 10, 73 83
Columbus, 1st Cong. ch., toward support Rev. M. S. Frame, 225; Eastwood Cong. ch., 11.97, 236 97
Elyria, 1st Cong. ch., 74.40; Mrs. F. B. Haines, 5, 79 40
Kingsville, Mrs. Sarah C. Kellogg, for Albania, 4; Eliza S. Cornings, 2, 6 00
Little Muskingum, Cong. ch. 6 00
Mt. Vernon, 1st Cong. ch. 10 00
Oberlin, 1st Cong. ch., 55.50; 2d Cong. ch., 55.30, 110 80
Parkman, Cong. ch. 4 36
Pierpont, Cong. ch. 4 25

Sandusky, 1st Cong. ch., for Mindanao, 18 30
Saybrook, Cong. ch. 5 10
Toledo, 1st Cong. ch., of which 122 toward support Mrs. M. M. Webster, 134 48
Troy, Cong. ch. 4 60
Twinsburg, Cong. ch. 13 50——786 84

District of Columbia

Washington, Mt. Pleasant Cong. ch., Rev. W. C. Fairchilds, toward support Rev. W. C. Fairfield, 200; 1st Cong. ch., 128, 328 00

Florida

Interlachen, Mrs. E. A. Brush, 2 50

Young People's Societies

Connecticut.—Middletown, 1st Y. P. S. C. E., toward support Geo. M. Newell, 25 00
New York.—Brooklyn, Young People's Alliance of South Cong. ch., for Sholapur, 30 00
New Jersey.—Montclair, Baker Mission Circle of 1st Cong. ch., for Mt. Silinda, 30 00
85 00

Sunday Schools

Connecticut.—Farmington, Cong. Sab. sch., 25; Hartford, Farmington-av. Cong. Sab. sch., 28.47; do., Center Cong. Sab. sch., for Albania, 24.40; North Haven, Cong. Sab. sch., 9.38; Preston, Cong. Sab. sch., 5; Westport, Cong. Sab. sch., 1.65, 93 90
New York.—Brooklyn, Park Cong. Sab. sch., 10.32; Flushing, 1st Cong. Sab. sch., for Sivas, 34.56; Sherburne, 1st Cong. Sab. sch., 13.45, 58 33
152 23

INTERIOR DISTRICT

Kentucky

Newport, Cong. ch. 12 00

Alabama

Talladega, Caroline E. Parkhurst, 20 00

Indiana

West Terre Haute, Bethany Cong. ch. 6 42
——, A deceased friend, 500 00——506 42

Oklahoma

Hillsdale, Cong., ch. 3 00
Pond Creek, Cong. ch. 10 50—— 13 50

Illinois

Abingdon, Cong. ch. 27 25
Amboy, 1st Cong. ch. 6 38
Annawan, Cong. ch. 6 85
Aurora, New England Cong. ch. 15 00
Chicago, South Cong. ch., of which 5 from Rev. E. N. Andrews, 48.50; Ravenswood Cong. ch., 30.19; Warren-av. Cong. ch., 19.97; West Pullman Cong. ch., 10.94; Washington Park Cong. ch., 10, 119 60
Dundee, 1st Cong. ch. 30 00
Earlville, J. A. D. 25 00
Fall Creek, Quincy Asso. 15 15
Galesburg, Central Cong. ch., toward support Rev. L. C. Powers, 150 00
Galva, Cong. ch. 96 00
Geneva, Cong. ch. 10 00
Glencoe, Union Cong. ch. 132 90
Lisle, Cong. ch. 6 50
Morris, Cong. ch. 9 35
Morton, Federated Cong. ch. 19 50
Paxton, Cong. ch. 24 15
Payson, L. K. Seymour, 500 00
Peoria, 1st Cong. ch., toward support Rev. M. S. Frame, 300 00
Plainfield, Cong. ch. 26 00
Richmond, 1st Cong. ch. 10 00
Rockford, Ralph Emerson, 1 00
Sandwich, Cong. ch. 15 13
Somonauk, Union Cong. ch. 37 00
Sterling, Cong. ch. 22 55
Wilmette, 1st Cong. ch. 82 07—1,687 38

Michigan

Addison, Cong. ch. 5 00
Coloma, Cong. ch. 6 00
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 200 00
Drummond, Mrs. E. S. McAdam, for Albania, 2 66
Greenville, Cong. ch. 5 00
Hudson, 1st Cong. ch. 17 50
Kalamazoo, 1st Cong. ch. 5 00
Lowell, Cong. ch. 20 00
Otsego, Cong. ch. 2 80
Romeo, 1st Cong. ch. 3 00
Saginaw, Genesee-av. Cong. ch. 5 00
South Haven, Cong. ch. 12 90
Texas, Cong. ch. 1 00——285 86

Wisconsin

Amery, Cong. ch. 8 45
Brodhead, Cong. ch. 76 81
De Soto, Cong. ch. 5 00
Dousman, Immanuel Cong. ch. 13 00
Fort Atkinson, Cong. ch., toward support Rev. R. S. Rose, 105 00
La Crosse, 1st Cong. ch. 50 00
Leon, Cong. ch. 1 00
Owen, Cong. ch. 14 00
Racine, 1st Cong. ch. 14 00
Rochester, 1st Cong. ch. 5 00
Rosendale, West Cong. ch. 5 75——298 01

Minnesota

Benson, Cong. ch. 4 00
Comfrey, Cong. ch. 5 00
Detroit, Cong. ch. 17 25
Duluth, Pilgrim Cong. ch. 46 00
Fairmont, Cong. ch. 3 20
Freeborn, Cong. ch. 4 83
Glyndon, Mrs. H. L. Webb, 1 00
Granada, Cong. ch., W. H. Gaugh, 10 00
Mankato, Alice A. Thomas, for Shaowu, 30 00
Marietta, Cong. ch. 2 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 173.92; Pilgrim Cong. ch., 29.67; Linden Hills Cong. ch., 25; St. Louis Park Cong. ch., 7; Minnehaha Cong. ch., 3.05, 238 64
Rochester, Cong. ch. 54 40
Spring Valley, Cong. ch. 6 90——423 22

Iowa

Creston, 1st Cong. ch. 50 00
Des Moines, Greenwood Cong. ch. 14 75
Fairfield, Cong. ch., 12; Philo C. Hildreth, in memory of Rev. Edward Hildreth, 50, 62 00
Fort Dodge, Cong. ch. 20 97
Glenwood, Cong. ch. 13 46
Harlan, Cong. ch. 21 68
Iowa City, Cong. ch. 20 65
Mitchellville, Cong. ch. 37 00
Moorland, Cong. ch. 12 00
Old Man's Creek, Cong. ch. 20 00
Webster City, Cong. ch. 40 25——312 76

Missouri

Bevier, H. M. Phillips, 15 00
Kansas City, 1st Cong. ch. 32 94
Lebanon, 1st Cong. ch. 14 85
Meadville, Cong. ch. 10 75
St. Louis, United Cong. ch. 5 00
Springfield, Ger. Cong. ch. 10 00—— 88 54

South Dakota

Glenview, Cong. ch. 3 17
Redfield, Cong. ch. 6 80
Yankton, Cong. ch. 11 20—— 21 17

Nebraska

Burwell, Cong. ch.	12 00	
Crete, Ger. Cong. ch.	25 00	
Crofton, Cong. ch.	5 30	
Friend, 1st Ger. Cong. ch.	15 00	
Hallam, Ger. Cong. ch., Sab. sch., and Y. P. S. C. E.	26 00	
Havelock, 1st Cong. ch.	17 00	
Madrid, Cong. ch.	2 02	
Neligh, Cong. ch.	39 45	
Norfolk, 1st Cong. ch.	25 45	
Wallace, Cong. ch.	2 23——169	45

Kansas

Emporia, Bethany Cong. ch., Mrs. D. Todd Jones,	1 00	
Garfield, Cong. ch., D. B. Wolcott,	5 00	
Great Bend, Cong. ch.	10 30	
Lawrence, Plymouth Cong. ch.	50 00	
Osborne, 1st Cong. ch.	20 00——86	30

Montana

Ekalaka, Cong. ch.	1 00	
Great Falls, 1st Cong. ch.	8 40	
Hedgesville, Cong. ch.	3 90	
Musselshell, Cong. ch.	3 00——15	40

Wyoming

Aladdin, Cong. ch.	75	
Shoshoni, Cong. ch.	75——1	50

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank,	91 67	
———, A deceased friend,	1,000 00—1,091	67

Young People's Societies

Illinois.—Carpentersville, Guild of Cong. ch., 25; Waukegan, Y. P. S. C. E., for Aruppukottai, 10,	35 00
Michigan.—Moline, Y. P. S. C. E.	7 50
Wisconsin.—Osseo, Y. P. S. C. E., for Harpoot, 5; Plymouth, 1st Y. P. S. C. E., for Albania, 10.10,	15 10
South Dakota.—Canova, Y. P. S. C. E., for Aruppukottai,	12 00
Kansas.—Topeka, North Y. P. S. C. E., for Adana,	15 00
	84 60

Sunday Schools

Texas.—Friona, Terre Blanca Sab. sch.	5 00
Oklahoma.—Oklahoma City, Pilgrim Cong. Sab. sch., Men's Classes,	6 70
Michigan.—Wheatland, Cong. Sab. sch., for Albania,	7 94
Wisconsin.—Platteville, Cong. Sab. sch., for Harpoot,	30 00
Iowa.—Iowa City, Cong. Sab. sch., of which 4 for Adana and 3.79 for Mindanao,	7 79
Nebraska.—Havelock, Cong. Sab. sch., for Adana,	7 50
	64 93

PACIFIC DISTRICT

Idaho

American Falls, 1st Ger. Cong. ch.	5 00

Washington

Doty, Cong. ch.	8 00	
Edmonds, Cong. ch.	5 00	
Ferndale, Cong. ch.	6 00	
Pataha City, Cong. ch.	2 00	
Ritzville, Philadelphia Ger. Cong. ch., toward support Rev. C. H. Maas,	20 00	
Seattle, Plymouth Cong. ch.	180 00	
South Bend, Cong. ch.	3 75	
Spokane, Plymouth Cong. ch., 60; Westminster Cong. ch., 25,	85 00	
Tacoma, 1st Cong. ch.	130 65	
Walla Walla, 1st Cong. ch., 20; Zion Cong. ch., 10,	30 00——470	40

Oregon

Cedar Mills, Cong. ch.	15 00	
Freewater, Federated ch.	1 30	
Portland, Hassalo-st. Cong. ch.	4 00——20	30

California

Angel's Camp, Cong. ch.	5 00	
Benicia, Cong. ch.	3 00	
Berkeley, North Cong. ch., 30; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72,	102 00	
Bowles, Cong. ch.	4 00	
Los Angeles, Ross A. Harris, for Shaowu,	25 00	
Martinez, Cong. ch.	6 48	
Oakland, 1st Cong. ch., 194; Plymouth Cong. ch., 49.50; 4th Cong. ch., 27.90; Pilgrim Cong. ch., 8.48,	279 88	
Pinole, Mr. and Mrs. B. T. Elmore,	15 00	
Sacramento, 1st Cong. ch.	20 00	
San Diego, Etta G. Cutting,	10 00	
San Francisco, 1st Cong. ch., toward support Dr. H. H. Atkinson, 150; Chinese Cong. ch., 10,	160 00	
Santa Cruz, 1st Cong. ch.	65 00——695	36

Young People's Societies

Oregon.—Ashland, Y. P. S. C. E., for Inghok,	12 00
California.—Angel's Camp, Y. P. S. C. E., 2.50; Ceres, 1st Y. P. S. C. E., 10,	12 50
	24 50

Sunday Schools

California.—Benicia, Cong. Sab. sch., 2; San Francisco, Richmond Cong. Sab. sch., 5,	7 00

MISCELLANEOUS

Turkey

Constantinople, Greek Protestant ch.	5 24

From the *American Missionary Association*
C. J. Ryder, New York City, Treasurer

Income of Avery Fund, for missionary work in Africa,	1,600 78

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For furnishings for Girls' School building, Van,	367 16	
(from Phillips Cong. Sab. sch., Exeter, N. H., for China),	5 20	
(from Rogers Mission Circle, Portsmouth, N. H., for China),	10 00——382	36

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 46.118 90

For ladies' residence, Foochow,	1,700 00	
For Foochow Station Class building,	350 00—48,168	90

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer 400 00

48,951 26

Additional Donations for Special Objects

Maine.—Portland, M. C. Hutchinson, for boys' school, care Rev. H. K. Wingate,	10 00
New Hampshire.—Gilsum, Cong. ch., for Bible-woman, care Rev. J. C. Perkins, 13.55; Sanbornton, Cong. ch., Ladies' Aux., for work, care Rev. R. S. M. Emrich, 25,	38 55
Massachusetts.—Auburndale, Cong. Sab. sch., for work, care Mrs. R. Winsor, 25; Boston, Shawmut Cong. ch., Mrs. S. W. Dewing, for hospital, care Dr. H. N. Kin-	

near, 5; Cohasset, 2d Cong. ch., Woman's Miss. Soc., for work, care Rev. Chas. L. Storrs, 10; Haverhill, Miss M. P. Merrill, for native helper, care Rev. R. A. Hume, 1; Northampton, Edwards Cong. ch., M. M. W., for bed in Williams Hospital, care Dr. F. F. Tucker, 20; Stockbridge, Emilia F. Brewer, for school for blind, care Rev. Francis H. Leslie, 30; Warwick, Cong. ch., L. H. A., for pupil, care Mrs. W. A. Hemingway, 4; Watertown, Phillips Cong. Sab. sch., for pupil, care Miss M. E. Kinney, 15; Westport Point, Mrs. Cuthbert Hall, in memory of Dr. and Mrs. Brayton, for Ahmednagar Theol. Sem., 10, 120 00

Rhode Island.—Providence, H. J. Humphrey, for hospital, care Dr. and Mrs. F. F. Tucker, 10 00

Connecticut.—Ansonia, Ger. Cong. ch., for use of Miss Johanna L. Graf, 5; Greens Farms, Cong. Sab. sch. and Friends, for wall at Palani, care Mrs. W. P. Elwood, 88.65; Hartford, Center Cong. Sab. sch., for work, care Rev. E. H. Smith, 51.48; New London, 1st ch. of Christ, Cong. Sab. sch, for use of Miss I. M. Blake, 20; Saugatuck, Thomas B. Hill, for Shattuck Mem. Hall, Oorfa, 25; Westford, Cong. ch., for hospital, care Dr. H. N. Kinnear, 5, 195 13

New York.—Brooklyn, Friend, for work, care Rev. J. P. McNaughton, 108; Castile, Sanitarium Miss. Circle, for student, care Dr. Lucy P. Bement, 10; New York, Grace H. Dodge, for work, care Rev. R. A. Hume, 500; Paris, Cong. ch., for boys' school, care Rev. Edward Felt, 10; Rochester, South Y. P. S. C. E., for work, care Rev. H. C. Hazen, 10; White Plains, Westchester Cong. ch., for work, care Rev. A. A. McBride, 200, 838 00

New Jersey.—Bloomfield, Franz Zeller, for hospital, care Dr. H. N. Kinnear, 1; Glen Ridge, Cong. Sab. sch., for student, care Rev. John Howland, 30; Plainfield, Cong. Sab. sch., for Bible work, care Rev. Robert F. Black, 10, 41 00

Pennsylvania.—Milford, Rev. and Mrs. C. A. White, for Arthur Church, care Rev. F. E. Jeffery, 60; Pennsburg, Y. W. C. A. of Perkiomen Seminary, for work, care Miss F. K. Heebner, 30; ———, Schwenkfelder Y. P. S. C. E., Upper District, for use of do., 10, 100 00

Ohio.—Oberlin, 2d Cong. ch., Mrs. E. S. Mead, for use of Dr. H. N. Kinnear, 10; do., The Oberlin-Shansi Mem. Assn., of which 16 for scholarship, care Mrs. J. B. Wolfe, and 200 for expenses of Shansi Mem. Academy, 216; Unionville, Cong. ch., Mr. and Mrs. E. L. Morris, for hospital, care Dr. H. N. Kinnear, 5, 231 00

Tennessee.—Memphis, Alma C. Childs, for Shattuck Mem. Hall, Oorfa, 1 00

Indiana.—Angola, Cong. Sab. sch., for work, care Rev. Wm. H. Sanders, 17 50

Illinois.—Chicago, Grace Cong. ch., Harry Youngberg, for work, care Rev. H. A. Neipp, 10; do., New England Cong. Sab. sch., Friday Bible Class, for native worker, care Miss Frances K. Bement, 25; do., Rev. J. A. Adams, for bed and equipment in hospital, care Dr. F. F. Tucker, 25; do., Friend, for native worker, care Rev. F. B. Bridgman, 108.50; do., do., for do., 26.75; Joliet, Mrs. R. E. Barber, for work, care Dr. H. N. Kinnear, 5; Plainfield, Stephen Findlay, for Shattuck Mem. Hall, Oorfa, 1, 201 25

Michigan.—Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 250; East Lansing, Ernest A. Bessey, for use of Dr. F. F. Tucker, 5; Vanderbilt, Y. P. S. C. E., for use of Rev. J. J. Banninga, 2, 257 00

Minnesota.—St. Cloud, Jessie L. Burrall, for pupil, care Miss E. M. Atkins, 25; do., Gertrude Cambell, 20, and Bessie Cambell, 10, both for do., care do., 30, 55 00

Iowa.—Grinnell, Friend, for native preacher, care Rev. E. H. Smith, 25; Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 35, 60 00

South Dakota.—Aberdeen, H. C. Johnson, for work, care Dr. A. R. Hoover, 15; Canova, Cong. Sab. sch., Men's Bible Class, for work, care Rev. Thomas King, 30; do., Selma and Tad Tontz, for do., care do., 30; Lincoln, 1st Cong. ch., Thursday Evening Club, for pupil, care Miss Jeannie L. Jillson, 71.10, 146 10

Utah.—Salt Lake City, Phillips Y. P. S. C. E., for Bible-woman, care Rev. C. A. Nelson, 25 00

California.—Los Angeles, Mrs. Ardella K. Mead, for pupil, care Rev. T. W. Woodside, 5; Ontario, Chas. A. Pierce, for student, care Rev. J. P. Jones, 25, 30 00

Canada.—Ottawa, Mrs. Maria J. I. Thorburn, for pupil, care Miss Annie E. Gordon, 10 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For scholarships, care Rev. Albert E. LeRoy,	50 00	
For school supplies, Capron Hall, care Miss Gertrude E. Chandler,	20 00	
For work, care Rev. Edward Fairbank,	13 50	
For kindergarten work, care Mrs. Hannah H. Lee,	5 00	
For Baikwa Endowment Fund, care Miss Abbie M. Colby,	50 00	
For work, care Rev. J. S. Porter,	15 00	153 50

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For pupil, care Miss C. R. Willard,	4 50	
For Christmas gift for children, care Miss Inez L. Abbott,	1 00	
For use of Miss Ellen Catlin,	37 65	
For use of Miss Louise Miske,	10 00	
For pupil, care Miss E. M. Atkins,	5 00	
For church building, care Miss M. E. Wainwright,	1 25	
For use of Miss Eva M. Swift,	11 10	
For use of Miss Edith Tallmon,	8 00	
For pupils, care Rev. R. A. Hume,	7 50	86 00

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer

For pupil in Brousa,	31 00	
For use of Dr. Cyril H. Haas,	250 00	
For work, care Miss Mary F. Denton,	140 00	
For medical work, care Dr. S. B. Tallmon,	25 00	
For Adams Hospital, care Dr. C. H. Haas,	15 00	461 00

Income St. Paul's Institute

For St. Paul's Institute, 20 00

3,107 03

Donations received in October, 72,078 40
Legacies received in October, 2,636 09

74,714 49

Total from September 1, 1913, to October 31, 1913. Donations, $123,657.28; Legacies, $5,849.73 = $129,507.01.

Work in the Philippines

New York.—New York, K. 300 00

Van College Fund

Connecticut.—New Britain, D. N. Camp, 100 00

MINUTES OF THE ANNUAL MEETING

THE American Board of Commissioners for Foreign Missions commenced its One Hundred and Fourth Annual Meeting in the First Congregational Church at Kansas City, Mo., Monday, October 27, 1913, at 9.30 A.M.

CORPORATE MEMBERS PRESENT

Maine

Galen C. Moses, Bath.
Rev. Leavitt H. Hallock, Lewiston.

Vermont

Rev. Carl J. Peterson, East Berkshire.
Rev. Benjamin Swift, Woodstock.
Frank A. Morse, West Rutland.
Rev. Henry L. Ballou, Chester.
Rev. Leland A. Edwards, Newport.
Rev. Roy M. Houghton, Brattleboro.

Massachusetts

Rev. William W. Jordan, Clinton.
Rev. William W. McLane, No. Leominster.
Rev. James L. Barton, Newton Center.
Frank H. Wiggin, Boston.
Rev. Asher Anderson, Randolph.
Samuel Usher, Cambridge.
Charles N. Prouty, Spencer.
Henry H. Proctor, Boston.
Rev. Cornelius H. Patton, Newton.
Francis O. Winslow, Norwood.
Alfred S. Hall, Winchester.
Rev. Raymond Calkins, Cambridge.
Rev. D. Brewer Eddy, Newtonville.
Rev. Clarence F. Swift, Fall River.
Walter K. Bigelow, Salem.
Rev. H. Grant Person, Newton.
Rev. Enoch F. Bell, Sharon.
Rev. Stephen A. Norton, Woburn.
William Shaw, Ballardvale.
Rev. Newton I. Jones, East Orleans.
Rev. Willard L. Sperry, Fall River.

Rhode Island

Herbert J. Wells, Kingston.
Rev. James E. McConnell, Providence.

Connecticut

Rev. E. N. Packard, Stratford.
John H. Perry, Southport.
Rev. Watson L. Phillips, New Haven.
Rev. Joseph H. Selden, New London.
Rev. Charles R. Brown, New Haven.
Rev. Newman Smyth, New Haven.
Prof. A. L. Gillett, Hartford.
Rev. James W. Bixler, New London.
William H. Catlin, Meriden.
Rev. Rockwell H. Potter, Hartford.
Prof. Williston Walker, New Haven.
Gov. Simeon E. Baldwin, New Haven.
William G. Green, New Milford.
Rev. Oscar E. Maurer, New Haven.

New York

Rev. H. A. Stimson, New York.
Rev. Franklin S. Fitch, Buffalo.
Rev. Albert J. Lyman, Brooklyn.
Rev. Nehemiah Boynton, Brooklyn.
Lucien C. Warner, New York.
Rev. Charles E. Jefferson, New York.
Guilford Dudley, Poughkeepsie.
Rev. Newell Dwight Hillis, Brooklyn.
Rev. Edward Lincoln Smith, New York.
Rev. William A. Trow, Sherburne.
Harlan P. French, Albany.
Rev. William H. Longworth, Orient.

New Jersey

Rev. Charles H. Richards, Montclair.
Charles H. Baker, Montclair.
Rev. Samuel L. Loomis, Westfield.
Rev. Charles S. Mills, Montclair.

Ohio

Rev. Washington Gladden, Columbus.
William W. Mills, Marietta.
Rev. Irving W. Metcalf, Oberlin.
Rev. Dwight M. Pratt, Cincinnati.
H. Clark Ford, Cleveland.
Rev. H. S. MacAyeal, Akron.
Theodore M. Bates, Cleveland.
John J. Thomas, Youngstown.

Maryland

Rev. Oliver Huckel, Baltimore.
J. Henry Baker, Baltimore.

Georgia

Rev. E. Lyman Hood, Atlanta.

Oklahoma

Pres. Calvin B. Moody, Kingfisher.

Indiana

Charles J. Buchanan, Indianapolis.

Illinois

Rev. Alexander R. Thain, Canton.
Edward H. Pitkin, Oak Park.

Rev. A. N. Hitchcock, Chicago.
David Fales, Lake Forest.
Rev. William E. Barton, Oak Park.
Pres. Thomas McClelland, Galesburg.
Thomas C. MacMillan, La Grange.
Frank Kimball, Oak Park.
Pres. Graham Taylor, Chicago.
Pres. Ozora S. Davis, Chicago.
Rev. William T. McElveen, Evanston.
Myron A. Myers, Hinsdale.
Robert E. Short, Seward.
Rev. Charles L. Morgan, Elgin.
Rev. John A. Holmes, Champaign.
Henry E. Hackman, Peru.

Michigan

Paul C. Warren, Three Oaks.

Wisconsin

Pres. Edward D. Eaton, Beloit.
John M. Whitehead, Janesville.
Rev. Eugene G. Updike, Madison.
Rev. John Faville, Appleton.
J. O. Myers, Wauwatosa.

Minnesota

Rev. Edward M. Williams, Northfield.
Pres. Cyrus Northrop, Minneapolis.
Lowell E. Jepson, Minneapolis.
Rev. Harry P. Dewey, Minneapolis.
Frederick W. Lyman, Minneapolis.
Rev. Edwin B. Dean, Northfield.
Rev. Fred B. Hill, Northfield.

Iowa

Elliot S. Miller, Des Moines.
Rev. J. E. Snowden, Cedar Falls.
F. A. McCornack, Sioux City.
Rev. Naboth Osborne, Burlington.
Rev. Percival F. Marston, Grinnell.

Missouri

Augustus W. Benedict, St. Louis.
Pres. J. H. George, Springfield.
Rev. William Merton Jones, St. Joseph.
Prof. Arthur P. Hall, Springfield.

North Dakota

Pres. Charles C. Creegan, Fargo.
Rev. J. Charles Evans, Cooperstown.

South Dakota

Rev. George E. Green, Alcester.

Nebraska

Rev. Motier A. Bullock, Lincoln.
Rev. Charles H. Rogers, Lincoln.

Kansas

Pres. Frank K. Sanders, Topeka.
Robert R. Hays, Osborne.
Howard W. Darling, Wichita.
Rev. J. E. McClain, Wichita.
Charles F. Pettyjohn, Olathe.
Rev. Chester M. Clark, Fairview.

Wyoming

Rev. William B. D. Gray, Cheyenne.

Colorado

Rev. Frank T. Bayley, Denver.
William E. Sweet, Denver.

Washington

Pres. Stephen B. L. Penrose, Walla Walla.
Prof. Louis F. Anderson, Walla Walla.

California

Rev. H. Melville Tenney, San Francisco.
George W. Marston, San Diego.
Rev. William Horace Day, Los Angeles.
M. T. Gilmore, San Diego.
Rev. Harry B. Miles, Berkeley.

MISSIONARY CORPORATE MEMBERS PRESENT

Dr. Thomas B. Scott.
Rev. Charles H. Maxwell.
Rev. Merlin W. Ennis.
Rev. John Howland.
Rev. J. K. Browne.
Rev. Lyman P. Peet.
Rev. Charles E. Ewing.
Pres. Charles C. Tracy.
Rev. Irving M. Channon.
Rev. Sidney L. Gulick.
Rev. Joseph K. Greene.

HONORARY MEMBERS PRESENT

Vermont

Rev. A. P. Pratt, Bellows Falls.
George H. Cross, St. Johnsbury.

Massachusetts

Thomas Todd, Concord.
Arthur W. Kelly, Auburndale.
Rev. Albert G. Todd, Worcester.
Rev. Thomas C. Richards, Westboro.
Rev. Henry Lincoln Bailey, Longmeadow.
J. J. Arakelyan, Dorchester.
Rev. Charles C. Merrill, Reading.

Connecticut

Rev. E. E. Lewis, Haddam.
Rev. Joel S. Ives, Hartford.
Rev. A. E. Westenberg, Middlebury.
John Hutchins, Litchfield.

New York

Dr. F. W. Spaulding, Clifton Springs.
Rev. William A. Rice, New York.
Rev. Charles H. Small, Jamestown.

Ohio

Rev. H. H. Kelsey, Marietta.
Irving S. Hoffmann, Columbus.
Rev. Lee J. Travis, Hudson.
Rev. C. W. Huntington, Toledo.
Rev. Ernest Bourner Allen, Toledo.
Rev. Newton W. Bates, Austinburg.
Rev. J. A. Goodrich, Jefferson.

Florida

Rev. Almon T. Clarke, West Palm Beach.

Kentucky

Rev. W. O. Berckman, Williamsburg.

Indiana

Rev. Andrew U. Ogilvie, Elkhart.

Illinois

Frank H. Tuthill, Chicago.
Rev. Hezekiah L. Pyle, Mattoon.
Rev. J. R. Nichols, Chicago.
Rev. J. C. Myers, Bloomington.

Michigan

Rev. Jonathan Turner, Cheboygan.
Rev. W. H. Sargent, Honor.
C. B. Stowell, Hudson.
Rev. Holden A. Putnam, Ludington.
Rev. James S. Williamson, Lansing.

Minnesota

Rev. George Plumer Merrill, Minneapolis.
Rev. Frank Newhall White, Minneapolis.
T. S. Devitt, Winona.

Missouri

Rev. Fayette Hurd, Springfield.
Rev. James P. Field, Springfield.

Kansas

Rev. Robert D. Bussey, Centralia.
Rev. E. L. Hill, Kansas City.

Texas

Rev. William H. Hurlbut, Friona.

South Dakota

Rev. C. C. Warner, Mobridge.

Colorado

Rev. Frank W. Hullinger, Colorado City.

California

Rev. Miles B. Fisher, Berkeley.

Vice-President Eaton took the chair. A hymn was sung and prayer was offered by the Vice-President.

The Minutes of the last meeting were read.

The annual sermon had already been preached in the same church the day before at 10.30 A.M., by Rev. Charles E. Jefferson, D.D., pastor of the Broadway Tabernacle of New York. His texts were: Job 23: 3, "O that I knew where I might find him," and John 1: 39, "Come and see," and the Sacrament of the Lord's Supper was administered.

The Vice-President appointed as the *Committee on Nominations:* Rev. W. H. Day, of California; H. C. Ford, of Ohio; Rev. F. T. Bayley, of Colorado; F. B. Hill, of Minnesota; and Rev. M. A. Bullock, of Nebraska; and as the *Business Committee:* A. W. Benedict, of Missouri; Hon. S. E. Baldwin, of Connecticut; Guilford Dudley, of New York; A. S. Baker, of Wisconsin; and Rev. W. T. McElveen, of Illinois.

He also nominated as the *Committee of Arrangements* the gentlemen now composing the Committee of Thirty of the National Council, and it was appointed.

Treasurer Wiggin presented his report. The report of the Auditors, with that of the Expert Accountant, was presented by Herbert J. Wells, of Rhode Island, and it was accepted with the report of the Treasurer.

The report of the Prudential Committee on the Home Department was presented by Sec. C. H. Patton.

A hymn was sung.

The Annual Survey of Missions was presented by Sec. James L. Barton.

The following missionaries were introduced and spoke briefly: Dr. J. K. Greene, Dr. and Mrs. C. C. Tracy, Rev. J. K. Browne, of the Missions in Turkey; Dr. and Mrs. John Howland, of Mexico; and Miss Susan Howland, of Ceylon; Dr. and Mrs. Sidney L. Gulick, of Japan; Dr. S. B. Tallmon and Miss Lucia E. Lyons, of Shantung; Mr. C. A. Neff, under commission to Foochow; Mr. and Mrs. C. T. Erickson, of Albania; Dr. C. T. Sibley, of Mindanao; Mr. and Mrs. William C. Bell, of West Africa; Mr. and Mrs. Charles E. Ewing, of China; Dr. T. B. Scott, of Ceylon; Mr. and Mrs. M. W. Ennis, of West Africa; Mrs. M. M. Webster, of the West Africa Mission; Mr. and Mrs. L. P. Peet, of China; Mrs. G. B. Cowles and Mr. and Mrs. C. H. Maxwell, of Africa; and Mr. I. M. Channon, of Micronesia.

Rev. W. H. Day for the Nominating Committee reported the following committees, and they were appointed:—

Committee on the Officers of the Board: Rev. J. H. Selden, of Connecticut; Rev. Nehemiah Boynton, of New York; Prof. F. L. Anderson, of Washington; W. W. Mills, of Ohio; Rev. Raymond Calkins, of Massachusetts.

Committee on the Treasurer's Report: Hon. Thomas MacMillan, of Illinois; Pres. E. Lyman Hood, of Georgia; Dr. Lucien C. Warner, of New York; Hon. H. M. Beardsley, of Missouri; Rev. L. H. Hallock, of Maine.

Committee on Place and Preacher: Rev. C. E. Jefferson, of New York; H. A. Wilder, of Massachusetts; Rev. H. H. Proctor, of Georgia; Rev. H. P. Dewey, of Minnesota; Charles H. Baker, of New Jersey.

The American Board Quartet sang.

The Vice-President led in prayer.

Recess was taken until two o'clock.

MONDAY AFTERNOON

The Vice-President took the chair at two o'clock.

Prayer was offered by Pres. C. C. Creegan, of North Dakota.

The Quartet sang.

Addresses were made by Rev. Thomas B. Scott, M.D., upon "Medical Work in Ceylon"; and by Rev. Charles H. Maxwell, of Natal, Rev. M. W. Ennis, of Angola, and Rev. W. C. Bell, of Angola, upon the work in Africa.

Notice was given that it is proposed to change the last paragraph of By-Law II, Section 3, to read:—

> The term of service of the Corporate Members, other than members at large, elected in October, 1913, shall continue only until the opening of the National Council at its stated meeting in 1915, and that the term of service of members at large elected in 1913 shall be six years.

An address on "Finances and Missions" was made by Sec. E. L. Smith; also by Charles T. Sibley, M.D., on the work in the Philippines, and by Rev. John Howland, on "Mexico in Revolution."

Mrs. George M. Clark, president of the Woman's Board of Missions of the Interior, spoke on "Woman's Part in World Evangelization."

Mr. A. W. Benedict, of the Business Committee, reported a resolution instructing the Nominating Committee to nominate a committee of three to report to the Board at the next Annual Meeting such changes in the By-Laws as may be necessary to carry into effect the plan provided for union by the National Council, as adopted on Saturday, and it was adopted.

Rev. J. H. Selden led in prayer, and a recess was taken until 7.30 o'clock.

MONDAY EVENING

The Board met at half past seven, Vice-President Eaton in the chair.

A hymn was sung.

Prayer was offered by Secretary Barton.

The American Board Quartet sang.

Addresses were made by Rev. Charles T. Erickson, missionary to Albania; Miss Ellen M. Stone and Secretary Barton.

A special offering of $10,000 was made for work in Albania, and a telegram sent to the government there pledging a hospital in these terms: "The American Board of Missions, in Annual Meeting assembled, profoundly sympathizes with Albania in her struggle for national and religious liberty. May God speedily send peace, prosperity, and the triumph of national righteousness to you. Hospital pledged for Albania."

Prayer was offered by President Blaisdell, of Pomona College.

Recess was taken to 9.30 A.M.

TUESDAY MORNING

The Vice-President took the chair at 9.30.

A hymn was sung.

Prayer was offered by Rev. John Faville.

The Minutes were read.

Addresses were made by Rev. Lyman P. Peet, of Foochow, and Rev. Charles E. Ewing, of Tientsin, speaking on the work in China; also by Pres. C. C. Tracy, of Marsovan, speaking upon "Christian Strategy in Turkey"; by Rev. Willard L. Sperry, of Massachusetts, on "The Best Way to Interest Young People"; and by Rev. I. M. Channon, of Micronesia, on "The Gospel in the Little Islands."

A conference on Prayer and Progress followed, led by Associate Secretary Eddy.

Mr. A. W. Benedict, of the Business Committee, reported the following:—

Resolved, That in view of the action taken by the Board in providing for a committee on revision of its By-Laws so as to conform to the provisions of the new constitution of the National Council, the Nominating Committee be instructed to nominate a representative of the Board on the Commission on Missions of the National Council,

and it was so voted.

Judge J. H. Perry offered the following motion, which was carried:—

The sense of this meeting is that in selecting the man who is to be a member of the new Commission on Missions, the Nominating Committee should present the name of a person of judicial temperament and entire open-mindedness with reference to the matters which are to come before the Commission, so that he will not sit as an advocate, but as a member of a jury.

Recess was taken to two o'clock P.M.

TUESDAY AFTERNOON

The Vice-President took the chair at two o'clock.

Prayer was offered by Rev. Irving W. Metcalf, of Ohio.

The resolution changing By-Law II, Section 3, of which notice was given on Monday, was called up and adopted, so that now it reads:—

The term of service of the Corporate Members elected in and after October, 1903, shall be five years, except that the term of service of the Corporate Members, other than members at large, elected in October, 1913, shall continue only until the opening of the National Council at its stated meeting in 1915, and that the term of service of members at large elected in 1913 shall be six years.

The Nominating Committee, through Rev. Raymond Calkins, reported the resignation of E. C. Hall, of New York, and it was accepted; also the following, who

have ceased to be members because of removal: Rev. F. B. Noyes, Rev. H. B. Miles, and Rev. F. M. Washburn; also the list of those who have died during the year: Rev. George H. Bailey, Vermont, elected 1912; Dr. John E. Bradley, Massachusetts, elected 1894; Rev. John W. Bradshaw, Ohio, elected 1904, reëlected 1909; Prof. Henry L. Chapman, Maine, elected 1908; George H. Eaton, Maine, elected 1892; Pres. George A. Gates, Tennessee, elected 1906, reëlected 1911; Charles A. Hull, New York, elected 1894, reëlected 1909; William H. Lambert, Pennsylvania, elected 1898, reëlected 1909; Pres. Alfred T. Perry, Ohio, elected 1907, reëlected 1912; Rev. George W. Phillips, Massachusetts, elected 1886; Rev. Lewellyn Pratt, Connecticut, elected 1889, reëlected 1909; Edward H. Rhoades, Ohio, elected 1906, reëlected 1911; Pres. James W. Strong, Minnesota, elected 1871, reëlected 1909; Edward Whitin, Massachusetts, elected 1897, reëlected 1909.

Also the following as candidates for election as Corporate Members: *At Large:* Frank H. Brooks, St. Johnsbury, Vt. (for reëlection); Henry H. Bridgman, Norfolk, Conn. (for reëlection); Rev. Raymond Calkins, Cambridge, Mass. (for reelection); Rev. David Brewer Eddy, Newtonville, Mass. (for reëlection); H. Clark Ford, Cleveland, O. (for reëlection); Alfred S. Hall, Winchester, Mass. (for reëlection); David Percy Jones, Minneapolis, Minn. (for reëlection); James Logan, Worcester, Mass. (for reëlection); Arthur Perry, Boston, Mass. (for reelection); Rev. Lucius H. Thayer, Portsmouth, N. H. (for reëlection); Francis O. Winslow, Norwood, Mass. (for reëlection); Miss Mary Emma Woolley, South Hadley, Mass. (for reëlection); Hon. H. W. Austin, Oak Park, Ill.; Charles S. Bates, Braintree, Mass.; M. J. Carpenter, La Grange, Ill.; Rev. James T. Daley, president Canadian Board, Maxville, Ont.; Arthur S. Johnson, Boston, Mass.; Pres. John H. T. Main, Grinnell College, Iowa; Rev. Charles S. Nash, Berkeley, Cal.; E. M. Powell, Dallas, Tex.; S. C. Shaw, Bridgeport, Conn.; L. K. Seymour, Payson, Ill.; Rev. H. C. Herring, New York; Rev. Charles S. Mills, Montclair, N. J.; J. W. Kelley, Framingham, Mass.

On Nomination of Ecclesiastical Bodies, New England District: Maine.—Cumberland North Association, Rev. Herbert P. Woodin, of Auburn; Kennebec Association, Rev. Clayton D. Boothby, of Augusta; Lincoln Association, Rev. Lewis D. Evans, of Camden. *Vermont.*—Chittenden Association, Rev. Isaac Chipman Smart, of Burlington; Washington Association, Prof. Carl Vose Woodbury, of Northfield. *Massachusetts.*—Andover Association, Rev. Charles H. Oliphant, of Methuen; State Conference, Frank A. Day, of Newton, and Lewis A. Crossett, of North Abington; Franklin Association, Ambert G. Moody, of East Northfield. *Middle District: Connecticut.*—Hartford East Association, Samuel Hubbard Williams, of Glastonbury. *New York.*—Black River and St. Lawrence Association, J. J. Doty, of Rensselaer Falls; Susquehanna Association, Albert S. Barnes, of Binghamton. *Ohio.*—State Conference, Rev. Charles E. Burton, of Cleveland. *Interior District: Louisiana.*—State Conference, Rev. Richard Sims, of New Iberia. *Indiana.*—Central Association, Herbert L. Whitehead, of Indianapolis. *Illinois.*—Springfield Association, Brayton W. Smith, of Jacksonville. *Michigan.*—Eastern Association, Gottlieb C. Meisel, of Port Huron; Grand Rapids Association, H. E. Miller, of Middleville. *Wisconsin.*—Eau Claire Convention, Rev. Lathrop Campbell Grant, of Menomonie; Madison Convention, Leavitt L. Olds, of Madison; Lemonweir Convention, Rev. Walter M. Ellis, of Endeavor; Northeastern Convention, Luther Earl Farnham, of Antigo. *Minnesota.*—State Conference, Rev. Frank N. White, of Minneapolis, and Albert Baldwin, of Duluth. *Iowa.*—Sioux Association, W. C. Whiting, of Whiting; Davenport Association, Frank G. Clark, of Cedar Rapids. *Missouri.*—Kansas City Association, Albert Marty, of Kansas City; St. Louis Association, Rev. S. H. Woodrow, of St. Louis. *Kansas.*—Central Association, Charles A. Scott, of Manhattan; Northwestern

Association, Robert R. Hays, of Osborne; Northern Association, Rev. Chester M. Clark, of Fairview. *North Dakota.*—State Conference, Morton Blair Cassell, of Hope. *Nebraska.*—Conference, Rev. W. H. Buss, of Fremont, and O. M. Needham, of Albion; Columbus Association, Rev. S. H. Buell, of Grand Island; Blue Valley Association, Hans Hanson, of Hastings; Omaha Association, Rev. Joseph R. Beard, of Omaha. *Colorado.*—Arkansas Valley Association, Dean E. S. Parsons of Colorado College. *Pacific District:* Northern California, San Joaquin Valley Association, C. N. Flanders, of Porterville; Northern California, Upper Bay Association, Peter Cook, of Rio Vista; Northern California, State Conference, Rev. A. S. Palmer, of Oakland; Southern California, San Bernardino Association, Stephen H. Herrick, of Riverside.

Excuses were presented for absence by the following members: C. A. Beckwith, Rev. A. M. Wight, Rev. Payson W. Lyman, Rev. A. F. Pierce, Rev. George R. Merrill, John H. Gifford, E. M. Bigelow, M.D., R. G. Hazard, J. M. W. Hall, C. M. Rhodes, G. H. Beard, G. A. Hall, H. P. Beach, D. King, E. E. Bradley, Mary E. Woolley, J. K. Unsworth, G. S. Palmer, C. C. Morgan, S. B. Capen, C. H. Lyman, T. C. Edwards, J. G. Merrill, C. H. Kelsey, C. A. Hopkins, F. H. Fuller, Franklin Carter, A. E. Dunning, C. W. Osgood, E. C. Moore, J. F. Loba, J. T. Chidsey, G. E. Lovejoy, P. C. Jones, E. W. Blatchford, E. C. Hall, D. Scudder, W. D. Street, H. G. Hale, G. H. Whitcomb, H. C. Woodruff, O. W. Folsom, W. H. Holman, A. W. Hazen, W. P. Fisher, J. L. Kilbon, D. N. Beach, E. S. Cragin, G. W. Baily, W. F. Kettle, Margaret Evans, G. A. Tewksbury, Arthur Little, D. O. Rogers, Ralph Emerson, A. F. Poole, J. G. Fraser, E. F. Williams, E. M. Hill, DeW. S. Clark, C. H. Percival, J. P. Jones, D. B. Holmes, S. T. Livingston, A. H. Wellman, Pres. Silas Evans, and Rev. Frank S. Child.

Mr. A. W. Benedict, for the Business Committee, offered the following resolution:—

> That the Board hereby expresses to the National Council its hearty concurrence with the new constitution so far as it relates to the organization and work of the Board, and advises the Council that it has already taken steps so to change its By-Laws as to conform thereto,

and it was adopted.

Rev. J. H. Selden, of the Committee on Nomination of Officers, reported the name of Pres. S. B. Capen as the representative of the Board named for election on the Commission on Missions of the National Council, and he was so chosen.

Also the following list of candidates, and they were all elected by ballot:—

President

SAMUEL B. CAPEN

Vice-President

REV. EDWARD D. EATON

Recording Secretary

REV. HENRY A. STIMSON

Assistant Recording Secretary

REV. EDWARD N. PACKARD

Corresponding Secretaries

REV. JAMES L. BARTON
REV. CORNELIUS H. PATTON
REV. EDWARD LINCOLN SMITH

Associate Secretaries

REV. ENOCH F. BELL
REV. D. BREWER EDDY

Treasurer

FRANK H. WIGGIN

Editorial Secretaries

REV. ELNATHAN E. STRONG, *Emeritus*
REV. WILLIAM E. STRONG

Prudential Committee for three years

FRANCIS O. WINSLOW
REV. SHEPHERD KNAPP
REV. EDWARD C. MOORE
REV. GEORGE A. HALL

Prudential Committee for two years

WALTER K. BIGELOW

Auditors

EDWIN H. BAKER WILLIAM B. PLUNKETT
HERBERT J. WELLS

Judge J. H. Perry offered the following resolution, and it was adopted:—

Resolved, That the Board has heard with great satisfaction of the increase of denominational fellowship between the missionaries of different forms of church organization in foreign fields. The common ground on which all stand, namely, the extension of the Christian faith, is so vast and unbroken that differences can be wisely ignored in promoting the spread of the church universal.

The Committee on the Treasurer's Report, through its chairman, Mr. Frank Kimball, reported recommending the adoption of Governor Baldwin's resolution:—

That securities coming into possession of the Board under conditions which forbade their sale and reinvestment of the proceeds should be indicated by an asterisk in the printed reports;

and it was so voted.

On motion of Rev. S. L. Loomis it was voted that the report upon the Treasurer's report be printed.

Rev. C. E. Jefferson reported for the Committee on Place and Preacher, recommending that if the Council is to meet in the East in 1915, the Board shall meet next year in Detroit with the First Church. If the Council is to meet in the West in 1915, the Board shall meet in 1914 in a place to be named by the Prudential Committee; and that the preacher of the meeting in 1914 be Rev. D. F. Bradley, of Cleveland, O., with Pres. A. P. Fitch, of Cambridge, Mass., as alternate; and the recommendation was adopted.

On motion, Rev. L. H. Hallock, Judge J. H. Perry, and Rev. Brewer Eddy were appointed a committee to prepare messages of salutation to Rev. J. R. Thurston, E. W. Blatchford, to President Capen and his colleagues now in India, and to the Marathi Mission, about to celebrate its centenary.

In open session addresses were made by Rev. John Howland, Rev. J. K. Greene, Rev. C. T. Erickson, Rev. C. H. Maxwell, and Rev. Sidney L. Gulick.

An open parliament for Corporate Members was conducted by W. W. Mills, at which remarks were made by Rev. Charles L. Morgan, Rev. W. W. McLane, Rev. W. W. Jordan, C. N. Prouty, Rev. C. C. Merrill, and Henry H. Proctor.

The benediction was pronounced by Pres. S. B. L. Penrose, and recess was taken to 7.30 o'clock.

TUESDAY EVENING

The Board met at 7.30, Vice-President Eaton in the chair.

A hymn was sung.

Prayer was offered by Rev. J. B. Silcox.

Rev. L. H. Hallock, from his committee, reported resolutions of salutations to Mr. E. W. Blatchford, Rev. G. S. F. Savage, and Rev. J. R. Thurston, honored Corporate Members detained from the meeting.

He also offered a similar message to President Capen, of the Commission to India, and to the Marathi Mission, on the occasion of the centennial of its beginning.

A cable was received from the Marathi Mission, saying, "Gratitude, Love, Progress, Hope," as their salutation while in centennial sessions.

Addresses were made by Rev. Sidney L. Gulick, on "Recent Spiritual Movements in Japan," and by Fred B. Smith, of New York, on "The Missions of the Board at Close Range."

Rev. Clarence A. Neff was presented to receive his commission to the service in Foochow, China.

The following young missionaries, about departing to their posts, were introduced by Secretary Patton, and spoke: Rev. Clarence A. Neff, going to Foochow; H. B. King, going to Bulgaria; Rev. Leroy H. Stafford, going to Turkey; Rev.

Wayne H. Bowers, going to Spain; Miss Mary K. Bates, going to South Africa; Dr. and Mrs. J. F. Cooper, going to Foochow, to whom the Men's Club of the First Church of Montclair, N. J., presented a United States flag as a reminder of home.

Vice-President Eaton made the closing address.

The Minutes were read and approved.

A hymn was sung.

Rev. J. P. Huget offered prayer, and adjournment was taken, to meet in October, 1914, in Detroit, Mich., or elsewhere, if so determined by the Prudential Committee.

HENRY A. STIMSON, *Recording Secretary.*

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